

A  
Fannaticks Alarm,  
Given to the  
MAYOR  
IN HIS  
QUARTERS,

By one of the Sons of Zion, become  
BOANERGES.

To Thunder out the Judgements of God against Oppression and Oppressors ; Together with some Flashings of Pure Gospel-Lightnings, really intended for the enlightning the Eyes of the Understanding, even to the beholding of Him who is Invisible.

By *HENRY ADIS*, a Baptized Believer, undergoing the Name of a Free-willer ; and also most ignominiously by the tongue of Infamy, called a *Fannatick* or a *mad man*.

*We to the Bloomy City, Nahum 3. 1.*

*For they professe that they know God, but in works they deny him, being abominable and disobedient, and to every good work reprobate,*

*Tic. 1. 16.*

*For I have seen Violence and Strife in the City, Psal. 55. 9.*

*For they eat the Bread of Wickednesse, and drink the Wine of Violence, Prov. 3. 17.*

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Earth, Earth, Earth, Hear the Word of the Lord, *Ier. 22. 29.* To Thee O *Richard Brown* I speak, in the Words of the great *Jehovah*, given in into his Servants and Prophets by his Eternal Spirit; by vertue whereof, thus saith the wisest of men, *The Merciful man doth good to his own Soul, but he that is cruel, troubleth his own flesh.* O man, consider thy wayes, what hath been thy Work, for these many years last past? What good didst thou do to thine own Soul, in thy mercy thou shewedst to the *Kings* Friends at *Abington*? Were not thy tender mercies there, the mercies of the wicked, even meer cruelty? *Prov. 11. 17.* And now the Tide is turn'd, art thou ready to say of thine own Violent Actings, as once old *Jacob* did, of *Simeon* and *Levis* cruel dealings against the *Shechemites*, *Gen. 49. 7.* *Cursed be mine anger, for it was fierce, and my wrath, for it was cruel?* Or rather, art thou

thou not going about to plaister up that old inveterate, malignant, and festred Sore, with a far worse Plaister, than was the Sword that made that Wound; So that it may be said to Thee, in the words of the Prophet, *Jer. 13. 23. Can the Ethiopian change his skin, or the Leopard his spots?* no more canst thou do good, that hast been accustomed to do evil; Art not thou now with double and triple diligence, breathing out Threatnings and Slaughter (*Saul-like*) against the Church of God, as if they had been, or at present were the Kings greatest Enemies; but hadst thou ever been a Scholar in Christs School, and hadst been tutored by his Usher, that Holy Spirit of Truth, whose Fruit is, *Love, Joy, Peace, Long-suffering, Gentlenesse and Goodnesse, Meeknesse and Temperance*; Thou wouldest then have taken out a far easier Lesson, than *Cruelty, Violence, Malice and Oppression*; and wouldest also have experimentally known, that Christs Laws, teach the best Loyalty to Earthly Princes, and the purest Love to our very Enemies.

And now I speak of *Love*, give me leave (*O Richard Brown*) to speak some few words in love to Thee, who appearest by thy violent Actions, to be a bitter Enemy to *King Jesus*, in persecuting him in his Members; and therein pretendest thy self to be a great Friend to *King Charles*: the contrary whereof, I hope will be manifested hereafter in this discourse, in its due place.

In the mean time, in love I shall let thee know, my End of this my Alarm, that so I might prove my *Thundering* to be natural, consisting as well of *Lightning* (if possible) to the enlightning the eyes of thy understanding; as well as to shew Thee the Judgements of God against thy Violent and Inhumane Dealings; to which purpose, I am at this time, come to *beat up thy Quarters*, and in Christian Love to deal with Thee; and (to speak after the manner of men) *like a Consciencious Lawyer, to lay before Thee, the worst of thy Case; like an Honest Physitian, to shew the True state of thy Body; like a careful Chyrurgian, to search thy noysome and festred Ulcers to the quick; and with that charitable Samaritan, Luke 10. 34. pour in Wine and Oyl, that thy Wound may be both searched and supled, that so, if possible, thy Soul may be saved in the day of the Lord.* And herein I shall follow the example of the Lord himself, *Isa 1.* who that he might the better perswade Israel to a thorow Reformation, and a perfect Return to him, his God; he first layes before him, the evil of his wayes, telling him, as I by his assistance in his words shall tell Thee, *That from the Crown of thy Head, to the Sole of thy Foot, there is no whole part in Thee; thy Head is Sick, and thy Heart is Faint, thy Hands are full of Blood;*  
There-



Therefore *Wash thee, make thee Clean, put away the evil of thy Doings, cease to do Evil, learn to do Well, seek Judgement, relieve the Oppressed, Judge the Fatherless, and plead for the Widows*; keep men no longer in thy cruel Custody, to make so many Fatherless and Widdows, as it is at this day, in keeping those many poor, Innocent, harmless **Baptists**, and others under restraint, in doing which, thy danger therein I shall lay down before Thee, by *Thundring out the Judgements of God, against such Violent and Oppressing Actors*; that so, as in a Glass, thou mayest clearly read thy self, both what *thou art*, and what thou shalt be, or what will become of Thee.

And then give thee in some Clear, Bright and Glorious Flashes, of Pure Gospel Lightning, to enlighten thy Inward Man, in order to thy Recovery out of this thy Miserable, Poor, Blind, Naked and Despicable Condition, even to the *Translating thee out of the Kingdom of Darknes, into the Kingdom of Gods Dear Son*; unless thou beest *wanting to thy self*.

In order whereunto, I shall once more cry out and say, O Earth, Earth, Earth, *Hear the Word of the Lord*; for thus saith the Lord by his Prophet, Isa. 33. 1. *Woe unto Thee that spoilest, and thou wast not spoiled*; that dealest Treacherously, and they dealt not Treacherously with Thee; when thou shalt cease to spoil, thou shalt be spoiled, and when thou shalt make an end to deal Treacherously, they shall deal Treacherously with Thee: For God is a just God, and many times dealt with the Sons of men, by the Law of Retaliation; for Adoni-bezek said, *Threescore and ten Kings, having their Thumbs and their great Toes cut off, gathered their meat under my Table*; as I have done, so God hath done to me, Judges 1. 7. And Nathan said unto David, *Seeing thou hast killed Uriah the Hittite, with the Sword of the Children of Ammon*; Therefore the Sword shall never depart from thy House, 2 Sam. 12. 9.

So also saith Samuel to Agag, King of the Amalakites, 1 Sam. 15. 33. *As thy Sword hath made women Childless, so shall thy Mother be Childless among women*; and Samuel hewed Agag in pieces before the Lord in Gilgal: Therefore *Woe unto them that decree unrigheous Decrees*, and that write grievousnesse, which they have prescribed, to turn away the Right from the poor of my people, that *Widows* may be their *Prey*, and that they may *Rob the Fatherless*, Isa. 10. 1, 2. Therefore hear what the Lord saith by his Prophets, to Thee and all Oppressors; *What mean ye, that ye beat my people to pieces, and grind the face of the Poor*, saith the Lord of Hosts? Isa. 3. 15. *Hear ye this all ye that forget God: and the fool hath said in his Heart, There*

is no God. And what hast thou said, O Richard Brown? hast not thou said, as he hath said? And are not his Actions, as thine? For they are corrupt, they have done abominable works, there is none that doth good. The Lord looked down from Heaven upon the Children of Men, Ps. 14. 1, 2. to see if there were any that did understand, and seek God; but ver. 3. They are all gone out of the way, they are altogether become filthy; there is none that doth good, no not one. Vers. 4. Have all the workers of iniquity, no knowledge? who eat up my People, as they eat Bread, and call not upon the Lord. For they have corrupted themselves, their Spot, is not the Spot of his Children, they are a perverse and a crooked Generation, Deut. 32. 5. A sinful Nation, a People laden with Iniquities, a seed of Evil-doers, Children that are Corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel, they are gone away backwards, Isa. 14. Yea, they have deeply Corrupted themselves, as in the days of Giliah; Therefore he will remember their Iniquities, he will visit their Sins, Hof. 9. 9. For they have shamed the Counsel of the Poor, because the Lord is his Refuge.

Behold thy self, O Richard Brown, see what thou art now doing; For the wicked watcheth the Righteous, and seeketh to Slay him, Psal. 37. 32. Yea, he Plotteth against the Just, and Gnasheth upon him with his Teeth, Vers. 12. Yea, they have Drawn out their Sword, and bent their Bow, to cast down the Poor and Needy, and to slay such as are of an upright Conversation. But hear, O ye Seed of God, what the Spirit saith; And see, O Richard Brown, what thy Reward shall be; and so it shall be with all Persecutors and Persecuting Spirits; Their Sword shall enter into their own Heart, and their Bows shall be broken, Vers. 15. For the Armies of the Wicked shall be Broken; but the Lord shall uphold the Righteous, Vers. 17. Therefore depart from Evil, and do Good, and dwell for ever; for the Lord loveth Judgement, and forsaketh not his Saints: But the Seed of the Wicked shall be cut off, Vers. 27, 28.

Therefore, O Earth, Earth, Earth, Hear the Word of the Lord; For saith the Prophet, Vers. 35. I have seen the Wicked in great Power, and spreading himself like a Green Bay-Tree; Yet (notwithstanding, or for all that) he passed away; and lo, he was not: Yea, I sought him, but he could not be found; for the Wicked shall perish, and the Enemies of the Lord, shall be as the Fat of Lambs; they shall consume (yea) into smoke: shall they consume away, Vers. 20. For the Transgressors shall be destroyed together, and the Hand of the Wicked shall be cut off, Vers. 38. For saith that upright Man, Job 21. 17. How often is the Candle of the wicked put out? And how often cometh their Destruction

*Destruction* upon them? God distributeth *Sorrows* in his *anger*, they are as *stubble* before the *Wind*, and as *Chaff* that the *storm* carryeth away: God layeth up his *Iniquity* for his *Children*, he rewardeth him and he shall know it; his eyes shall see his *destruction*, and he shall drink of the *wrath* of the *Almighty*. One dieth in his full *strength*, being wholly at ease and quiet; his *Breasts* are full of *Milk*, and his *Bones* are moistened with *Marrow*; and another dieth in the bitterness of his *Soul*, and never eateth with pleasure.

And thus, O *Richard Brown*, the *wicked* is reserved to the day of *destruction*, they shall be brought forth to the day of *wrath*; yea, so saith the Prophet, *Isai. 5. 24.* For as the *fire* devoureth the *stubble*, and the *flame* consumeth the *Chaff*; so there *Root* shall be *Rottennes*, and there *Blossom* shall go up as *dust*: for now will I arise, saith the *Lord*, now will I be *Exalted*, now will I lift up my self; ye shall conceive *Chaff*, yea shall bring forth *stubble*, your breath as *fire* shall devour you, and the *People* shall be as *burning* of *Lime*, as *Thorns* cut up, shall they be burned up.

And thus, O *Earth*, the *Curse* of the *Lord* is in the house of the *wicked*; But he Blesseth the *Habitation* of the *Just*, *Prov. 3. 33.* For behold, or take notice of it, O *Richard Brown*, that God will not cast away a *Perfect man*, neither will he help the *evil doers*; for they that hate thee, shall be clothed with *shame*, and the dwelling place of the *Wicked* shall come to nought, *Job 8. 20, 22.* And thus, O *Mayor*, the *Eyes* of the *Wicked* shall fail, and they shall not escape, and their *hope* shall be as the giving up of the *Ghost*, *Job 11. 20.* For saith that Holy Man, *Job 8. 11.* Can the *Rush* grow without *mire*? Can the *Flagg* grow without *water*, whilst it is yet in its greenness and not cut down, it withereth before any other *Herb*; So are the *paths* of all that forget *God*, and the *Hypocrits Hope* shall perish; whose *Hope* shall be cut off, and whose *trust* shall be as a *Spiders Web*; he shall lean upon his house but it shall not stand, he shall hold it fast, but it shall not endure: For saith the Prophet *Isaiah*, they hatch *Cockatrice Eggs*, and weave the *Spiders Web*, he that eateth of their *Eggs* dieth, and that which is *Crushed* breaketh in to a *Viper*: Their *Web* shall not become *Garments*, neither shall they cover themselves with their works; their works are works of *iniquity*, and the *Acts of violence* are in their hands, as they are in thine: their feet run to evil, as do thine, and they make hast to shed *Immocent Blood*, as thou doest; their thoughts are thoughts of *Iniquity*, wasting and destruction are in their *Paths*: The way of *Peace* they know not, and there is no *Judgement* in their goings; they have made them *Crooked Paths*, who-

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soever goeth therein shall not see Peace, no more shalt thou; *Isai. 59. 5. &c.* For the wicked are like the troubled Sea, when it cannot rest, whose waters cast up mire and dirt. There is no Peace, saith my God, to the wicked, *Isai. 57. 20.* for saith the Prophet David, *Psal. 7. 11. &c.* God judgeth the Righteous, and God is angry With the wicked every day; therefore if he turn not, he will whet his Sword; he hath bent his Bow, and made it ready; he hath also prepared for him the Instruments of death; he ordaineth his Arrows against the Persecutors: Then beware, O Mayor of London, for see what the great Man hath done, For behold, thou travellest with Iniquity, and hast conceived Mischief, and bringest forth Falshood; he made a pit and digged it, and is fallen into the ditch which he made; His mischief shall return upon his own head, and his violent dealing shall fall upon his own pate. Then O mighty man behold thy Reward, for the Lord is in his Holy Temple, the Lords Throne is in Heaven, his Eyes behold, his Eye-lids try the Children of Men: The Lord (as at this day) tryeth the Righteous, but the Wicked and him that loveth violence, his Soul hateth: Therefore upon the wicked he shall rain Snares, Fire, and Brimstone, and an horrible Tempest, this shall be the Portion of their Cup, *Pl. 11. 4. &c.* Although they now drink Wine in Bowls, and Chant or Sing to the noise of the Vial; For saith the same Prophet, *Psal. 55. 2. &c.* Attend unto me, and hear me, I mourn in my complaint and make a noise; Because of the voice of the Enemy, because of the Oppression of the wicked; for they cast Iniquity upon me, and in wrath they hate me; wherefore, saith he, *verf. 9.* Destroy O Lord and divide their tongues; for I have seen violence and strife in the City; yea in London City, we have seen store of it since thou comest to be Mayor, day and night they go about it; upon the Walls thereof Mischief also, and sorrow are in the midst of it; Wickedness is in the midst thereof, deceit and guile, depart not from her Streets; for it was not an Enemy, O Richard Brown, that reproached me, then I could have Borne it, neither was it he that hated me that did magnifie himself against me, then I would have hid my self from him; But it was thou (may several Freemen and Citizens and others say, in the words of the Prophets) it was thou, A man mine Equal, my Guide and mine Acquaintance; as if they should say, it was thou, O Richard Brown, a man, yea, a man like my self, a Tradesman, mine Equal, a Free-man, my Guide, even the Father, Captain, Head, and Guide of the City; that wast chosen to Regulate by Law, and not by thy Will contrary to Law; Who hast committed some for refusing to take the Oathes, when thou wast not in a fit Capacity to Administer those Oathes; who art it; up to be a Terror to Evil works; and not thus to be  
such

such an actual and continued worker of Violence; Breathing out Threatnings and slaughters, against the quiet, harmless, poor, Innocent Sheep, Lambs, and Disciples of Christ having, as is Judged, Saul-like, received Authority from the High Priest, Acts 9. 1. Acts 26. 9. And out of thy blind zeal, art now thinking with thy self, that thou oughtest to do many things, contrary to them who are in the Faith and Order of the Gospel, even in the way of that Jesus of Nazareth; who, after the way which thou and thy High Priests calls Heresie, are worshipping the God of their Fathers; who Believe all things that are written in the Law and in the Prophets, and are such as have hope towards God, which I think thou dost not allow of, nor believest that there shall be a Resurrection of the dead, both of the Just and of the unjust, according to Ait 24. 14, 15. The which, if thou didst Really Believe, and that according to 2 Cor. 5. 14. with several Scriptures more, how that we must all appear before the Judgement Seat of Christ, that every one may receive the things done in his Body, according to what they have done, whether it be good or bad; the which if thou didst, then Confident I am, thou wouldst not dare thus, Jehu-like, to put thy Saul-like Commission into such fiery Execution, which thou dost in the City, where many of the Saints thou dost shut up in Prison, having, as aforesaid, Received Authority from the Chief Priest; and by thy Deportment towards them, we may in Reason judget hat if they were to be put to death, thou, Saul-like, wouldst willingly give thy Consent, yea, and thy voice also against them; for we see that thou in the City, dost by cruell inhumane words, Fearings, Scoffings, Deridings and Threatnings, even Frightening many Poor Souls, as thou didst Jeremiah Ives, out of their Resolutions; Even many of them to Swear, to the Violating of their Tender Consciences, even to the causing them to walk mournfully the remainder of their dayes; whilst thou forcest several that were made Free, and others that were forced, (as thou dost some now) to Swear under the Late Power, even most abominably to forswear themselves: for, to Swear for and against, or against and for, I do affirm is nothing less; the which possibly may bring some of their gray hairs with sorrow to the grave; the which if they will not yield to, thou wilt be sure to make their poor Wives and little ones know sorrow, even by shutting up their Husbands, or Fathers into Prison-holes and Dungeons, as we several of us were at the Gate-house at Westminster; who having been Committed and Printed as Traytors, and never so much as tryed or brought before any Authority, yet were the 25th. day of the first Month, vulgarly called March, found Innocent, and are now freely set at Liberty by the King and his Council,



*oil, without either Swearing or Engaging, or paying so much as one Groat, the common and antient Fees; For, as we are informed, the King sent fifty pound to Sir Edward Broughton the Prison-keeper, for our Discharges, and good Reason too; and that because we were most unjustly imprisoned in his Name, as Traytors against Him; by which means, we had lost above ten weeks time, from our lawful Employments, to our great Damage, to the spending of much time, of some others of our Families also to look after us, and making Provision for us, even to the undoing of some, who lived two or three Miles from the Prison; by which means, if our nearest Relations came often after us, other things might, and without question, did go but badly with us at our Habitations.*

*And this I do affirm, That if King Charles should but forbid such Acts of Violence (the which of necessity must cause the Land to Mourn) And, as he hath done for us, so also if he would but Rescue those many Poor Oppressed Ones, those Men and Women, those Tender Lambs of Jesus, out of thy Lion-like Claws, and thy Bear-like Paws; who art as eager in thy pursuit after them, as a She-Bear bereaved of her Whelps.*

*I say again, if King Charles should but do thus to them and others, in other parts of the Nation; confident I am, he would do a far more acceptable Service to God, and produce more good to his own Soul, then thou O R. Brown, and thy vain Glorious Citizens can possibly do, either to him, your selves, or to Gods Glory, by your High Towering, Babel-like Pagions, that with such Zeal and Eagernesse you are Building, for the Solemnizing of that Feastival, of fitting his Temples with a Glittering Thorny Crown of Gold; when in Truth it should be Solemnized, rather with Sober and Serious Considerations, and with Mature Deliberation, (not whether it should be done or no) but that it be done with Holy and Earnest Desires to God, that God would Fit, Furnish and Enable him, with such Gifts, Endowments, and Qualifications from Above, and with such Wisdom, Courage and Boldnesse, that thereby he might be able to go in and out before this People; so as that he might be Exemplary, in his being a Pattern to his Subjects, both in Piety and Patience, Mercy and Moderation, Justice and Intulgence, Piety and Purity, Courtesie, Chastity, Charity and Faithfulnesse; that so there might be, like King and like People, even to the pulling down of all Vice, with Stage-Plays, May-Games, and Pastimes; and Establishing of Truth, Vertue and True Piety, and all things that may render a Nation Amiable in the Eyes both of God and Man; that so God who is the God of Mercy, Truth and Peace, may in much Mercy, Heal our Dissempters, and Build up our Nation; and so Unite the Hearts*  
of



of all the people of *England*, one to another; that though they differ in Judgement, so as that they cannot have close *Communion* one with another; yet they may have so much *Love* one for another, as that they may have *Union* one with another; that so there be not such difference in Affections, as to become *Enemies* one to another, even to the leading into Captivity, and casting into strong Holds, Prison-holes and Dungeons, as it is at this day; although for the Producing and Propagating of Truth, they may Write and Discourse one with another; that so Erroneous Persons may read themselves and their Actings, as in a Glasse, and so may reform and amend.

But instead of shewing persons wherein their failing lies, thou hast violently haled poor Innocent Persons to Prison, who did not injure nor wrong Thee in the least; in which Actings of thine towards them, Thou hast used so much rigor, as that thou hast done it, even with much Indignation, even to the grinding of thy Teeth; So that thou hast done that which caused God once to complain against *Israel* of old, *Amos* 5. 7. who turned Judgement into Wormwood, and caused Righteousnesse to cease in the Earth; Thou hast not at all shewn Mercy: Therefore, O R. Brown, Hear what the Lord saith by his Servant, *Jam.* 2. 13. For he shall have Judgement without Mercy, that hath shewed no Mercy; and Mercy rejoiceth against Judgement; For thou hast by thy Violent Actings, contracted that Misery upon thine own Head, that the Prophets of old did on them by their prophaneness, *Jer.* 23. 15. For thus saith the Lord concerning these Prophets, Behold, I will feed them with Wormwood, & make them Drink of the Water of Gall; for from the Prophets of *Jerusalem*, is prophaneness gone forth into all the Land, as thy Violence hath done from *London*: Therefore may it not justly be said to *London*, as once the Lord said to *Jerusalem*, because of the Violence that was found in Her, by reason of Her Bloody and Cruel Actings, which sounded forth over the Land, as thine hath done from the City; For thus saith the Lord God, *Ezek.* 24. 6. Woe to the Bloody City, to the Pot whose Scum is therein, and whose Scum is not gone out of it; bring it out piece by piece, let no lot fall upon it. And again *Verf.* 9. to 15. Thus saith the Lord God, Woe to the Bloody City, I will even make the Pile for Fire great. Heap on Wood, kindle the Fire, consume the Flesh, and spice it well, and let the Bones be burnt. Then set it empty upon the coals thereof, that the Brass of it may be Hot, and may Burn, and that the filthiness of it, may be molten in it, that the Scum of it, may be consumed. She hath wearied her self with Lies, and her great Scum went not forth out of Her; Her Scum shall be in the Fire. In thy Filthiness is Lewdness. because I have Purged Thee, and thou wast not Purged, thou shalt not be

be Purged from thy Filthines any more, till I have caused my Fury to rest upon thee. If the Lord have spoken it, it shall come to pass, and I will do it, I will not go back, neither will I spare, neither will I repent according to thy wayes, and according to thy doings shall they judge thee, saith the Lord God, or the Great Jehovah. Therefore saith the same Prophet, Ezek. 30. 1. The Word of the Lord came unto me, saying, Son of Man, Prophesie and say, Thus saith the Lord God, **Howl** ye, wo worth the Day; For the Day is near, even the Day of the Lord is near, a cloudy Day, it shall be the time of the Heathen: For saith the Prophet, Nahum 1. 2. God is jealous, and the Lord revengeth, and is furious, the Lord will take Vengeance on his Adversaries, and he reserveth (or layeth up) Wrath for his Enemies; The Lord is slow to Anger, and great in Power, and will not at all acquit the Wicked; the Lord hath his way in the Whirlwind, and in the Storm, and the Clouds are the Dust of his Feet; (he is a terrible God, behold his Great Power) For he rebuketh the Sea, and maketh it dry, and dryeth up all the Rivers: Bashan languisheth, and Carmel, and the Flower of Lebanon languisheth; The Mountains quake at him, and the Hills melt, and the Earth is burnt at his Presence; yea, the World, and all that dwell therein. Who can stand before his Indignation? And who can abide in the fierceness of his Anger? His fury is poured out like Fire, and the Rocks are thrown down by him. The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him: But with an overflowing Flood, he will make an utter end thereof, and darkness shall pursue his Enemies: Therefore saith the same Prophet, Nahum 3. 1. **Wo** to the **Bloody City**, it is full of Lies and Robbery, the Prey departeth not; The noise of a Whip, & the noise of the rattling of the Wheels, and of the prancing Horses, and of the pumping Chariots; The Horse-man lifteth up the bright Sword, and the glittering Spear, and there is a Multitude of slain, and a great number of Carcasses; Because of the Multitude of the Whoredoms of the well-favoured Harlot, the Mistress of Witchcrafts, that selleth Nations through her Whoredoms, and Families through her Witchcrafts; Behold, I am against Thee, saith the Lord of Hosts, and I will discover thy skirts upon thy Face, and I will shew the Nations thy nakedness, and the Kingdoms thy shame; And I will cast abominable filth upon Thee, and make Thee Vile, and will set Thee as a Gazing Stock; For saith the Prophet, Jer. 6. 7. As a Fountain casteth out her Waters, so she casteth out her Wickednesse, Violence and spoil is heard in her, before me continually is Grief and Wounds; Wherefore saith the Lord, Jer. 6. 8. Be thou instructed, O Jerusalem; And may not the Lord say to London at this day? Be thou instructed, O London, least my Soul depart from Thee, least I make Thee Desolate, a Land not Inhabited. And may  
nor

not his *Servants* say, especially now they *pull* them so violently from their *Meetings*, even *Men, Women, and Children* (as a man may say) and force them into *Prison-holes, and Dungeons*; I say may not they justly cry out and say with that Prophet, *Jer. 6. 10. To whom shall I give warning that they may here? Behold their Ear is uncircumcised, and they cannot hearken; Behold, the Word of the Lord is to them a Reproach, they have no delight in it. And veil. 13. For from the least of them, even to the greatest of them, every one is given to Covetousness, and from the Prophet even to the Priest, every one dealeth falsely. And may we not safely say to England at this day, with the same Prophet, Jer. 5. 30. That a wonderful and horrible thing is committed in the Land, The Prophets prophesie falsely, and the Priests bear Rule by their means; and the People love to have it so: But what will ye do in the End thereof? For, O Richard Brown, when the Lord shall make Inquisition for Blood, he Remembreth them, he forgetteth not the Cry of the Humble, Psal. 9. 11. For Precious in the sight of the Lord are the death of his Saints, Psal. 116. 15. I mean the peaceable tender Lambs of Jesus, that little Flock, who are quietly Keeping the Word of Christs Patience, waiting upon him in all his Ordinances, Appointments, and Administrations, that are so much slighted, villified, and undervalued by Men in this our Day.*

Therefore know, O Mayor, that whilst thou art *Haling the Lords People to Prison*, and *Indeavouring* with all that little *Petty Mite of Power* thou hast allotted thee, to bring them at an under, that then thou art but doing the *Devils drudgery*; for so saith the Spirit, *Revel. 2. 10. Fear none of those things which thou shalt Suffer; Behold the Devil shall cast some of you into Prison, that ye may be tryed, And you shall have Tribulation ten dayes: From whence, O Richard Brown, I would have thee, and all Persecuting spirits to Note what the Spirit saith in the Text, Behold (or take notice of it) the Devil shall cast some of you into Prison: I say again, let all persecuting spirits know; yea, and behold, I say again, lest they should seem to have some Colourable Excuse at that great day of Account; when God shall judge the secrets of men by Jesus Christ, according to the Gospel, Rom. 2. 16, I say, I would fain have all persons in Places of Authority, know, that as they are set as Magistrates, they are by the Appointment of God to be a terror to evil works, and a praise to them that do well, Rom. 13. 3. But to *Imprison, Punish, or Banish from the Land of their Nativitie*, any that own the Gospel of Christ, upon a Scripture Account, is to prove themselves Persecutors; for I shall challenge the ablest and Leanedest Persons*

in this Nation, that can wash their hands of *Roomes Traditions*, to shew any such Warrant from Gods Word in the least; for, as I shewed to the King in my *Fanaticke Mite cast into His Treasury* (in the first *Impression*, in Pages 12. and 13. and in the last, in Pag. 9. and 10.) that a *Minister* of the Gospel is not to be as a General in a *Army*, to *Frighten*, *Beat*, and *Fight* men into Faith; but as an *Embassadour*, to perswade, to *Invince*, gently to treat with, and to intreat into the way of God; the one being *Evangelical*, or Gospel, but the way of force being *Diabolical* and of the Devil; and whilst they are made believe they are doing Gods Work (for saith Christ, *John 16. 2. the time will come that when they shall kill you they shall think they do God good service*) They are then manifesting themselves to be *Drudges* to that *Evil One*; for so saith the Text, *Rom 12. 10. The Devil shall cast some of you into Prison &c.*

But here some may object and say, That this is a Text out of the *Revelations*, and the *Revelations* is very *Mysterious*, and the Text may mean *something else*.

To which I Answer, That I judge it is meant *literally*, and that it shall be *Actually performed*, as we see in a Measure it is at this day; the which is a great *Confirmation* of my Faith in the Truth of it; So that what I have seen, and felt, and heard, that Declare I, as in *other*, so in *this case*; and therefore I shall farther Answer, that though the Devil, hath not as I know off, nor ever had any *Power*, *Actually* as a *Commission Officer*, as a *Mayor*, or *Justice of Peace*, so to do; yet *Instrumentally* he may so do, in and by *Men* that are so *Commissionated*; and although I cannot truly say, that ever any *Mayor*, either of this or any other *City*, or any *Justice of Peace*, of this, or any other *City*, *Town*, or *Borough*, was ever a *Devil* simply so considered; yet I must take leave to think who is in Men, when they *Act* so *contrary* to the very *Heathen*, and have not learned, or rather by reason of much *Blood-shed*, are *hardened* and *blinded*, that they cannot see how to act as *meer natural men* or *Heathens*, that walk *onely* by the *Light of Nature*; Even to do by another, as *freely*, as they would have another do by them: So that though I cannot say, that any *Mayor*, or *Justice*, is a *Devil*; yet I can safely, and upon a good account, say with our Apostle, *Ephes. 2. 2.* That there are some who walk according to the course of this *World*, according to the *Prince of the Power of the Ayre*, the spirit that now worketh (I pray mind it) the spirit that now *Worketh* in the hearts of the *Children of Disobedience*. And there are some that are led *Captive* by the *Devil* at his Will, *2 Tim. 2. 26.* And such shall fall upon the People of God when the *Devil*, their Master, hath a *Commission*

mission Signed, and not before; for the Devil knew Job long before he could do him any harm; for the Lord said unto Satan, *Hast thou considered my Servant Job, that there is none like him in the Earth, a perfect and an upright man, one that feareth God and Escheweth Evil*, Job 1. 8, 9, 10. Then Satan answered the Lord and said, *Doth Job fear God for nought? hast thou not set an Hedge about him, and about his house, and about all that he hath on every side, thou hast blessed the Work of his hands? and his Substance is increased in the Land: therefore we find that the Devil said, Put forth thine hand now, and touch All that he hath and he will curse thee to thy Face: And the Lord said unto Satan, Behold, All that he hath is in thy Power, onely upon him put not forth thine hand.*

So, or when he had his Commission Signed Satan went out from the presence of the Lord, and the next news we hear of Job, the Sabceans are Commissionated by this General, the Devil, to take away, to kill and to slay; for so saith the Text, vers. 14. *And there came a Messenger to Job and said, Thy Oxen were Plowing, and the Asses feeding beside them, and the Sabceans fell upon them, and took them away; yea they have slain the Servants with the Edge of the Sword, and I onely am escaped to tell thee: and the Devil being in a rage against this good man, vers. 16. The fire of God (saith the Servant) came down from Heaven, and hath burned up the Sheep, and the Servants; And in vers. 19. The Winds smote the four Corners of the house, wherein his Sons and Daughters were, and killed them.*

Whence I would note, That Winds and Fire, though the Creatures of God, yet when the Devil hath a Commission, they are in his Power, and in his hands to bring his Design about; as that Man of Sin, his Instrument, shall be by him also Commissionated, Revel. 13. 13. *to call for fire from Heaven, in the sight of Men.* I hint this the rather, because the time I judge is very neer, when that shall be Acted forth, that so those that see it may be confirmed and strengthened in the present Truth; for the Image shall be made of the Beast, that had his wound by a sword, and did live; and that when it doth come, yea may know it to be of the Devil that grand Impostor, and not of God; though that fire, as this in Jobs case, shall and did come down from Heaven. But to proceed;

And the next newes also that Job heareth, is, That the Devil Impowers the Armies of the Caldeans, who come forth in three Bands, who also kills, slayes and takes away; And if the Devil will do any thing to the Person of Job, he must Cogg for a new Commission, and when  
he



he hath it, *he must not touch Jobs Life*. Job 2. 4, 5, 6. By *verine of which Commission*, he presently brings him full of *Boyles*, from the *Crown of the Head to the soal of the Feet*; yea he brings him as low as possible he can, even to the very next door to death; he brings him as near to it, as we use to say, almost as four pence to a Groat even to the Dunghill, yet his *Life he must not touch*; And whilst *Job* yet holdeth his integrity, the *Devil* comes into his *Wife*, to perswade him to *Relinquish his Confidence*, and to let go his *Integrity*, that so he might have his *End*; as I fear he hath in this time of tryal, into many a *Proud, Covetous, Carnal, Faithless Woman*, to perswade their *Husbands* to *Swear or Ingage* themselves out of *Prison*; contrary to the *Requirement* of the *Lord Christ*, *Math. 5. 34. Swear not at all*; Rather then lose *outward Pomp, Pleasure, Pride, Profit, Preferment*, and what upon an *outward account*, is to *preserve an outward being*; little considering what will be the *Buttiness* of it hereafter.

From which case of *Job*, before I go farther, I would have all men in *Christian Love* to take notice; especially *Londons Trades-men*, that *Buy and Sell*, and get *great Gain*; I say, I would have them and all to take notice,

1. That the *Devil* knows how Men have their *Incommings*, how they are *preserved*, and how they are *blessed*; who could give so Ready an account to God of what *Job* had, both at *home* and *abroad*, and how all was *preserved*; and that they avoyd his *Baits* in their *Traiding*, both in *Buying* and *Selling*.

2. Observe, That whilst Men act in the *fear of God*, doing good, hating and *Eschewing Evil*, that then God taketh special notice of them, and *Hedge*th them about.

3. Observe, That the *Devil* hath no *Power* on such *Persons*, neither he nor his *Instruments*, till God give them a *Commission*.

4. That if such *Persons*, keeping close to their God, by *fearing him*, and *Eschewing evil*, should be by the *Commission* of God under the *Devil*, or his *Instruments* hands, that then they should not be cast down; but take notice, that it is but for the *Trial* of their *Faith*, and the *Increase* of their *Graces*.

And therefore; first, I would beg all Gods *People*, in all cases to keep close to God, in his own way, *fearing him*, and *avoiding all appearance of evil*; that so God may keep close to them, and *blesse* them with all *Blessings*, both *Spiritual* and *Temporal*, and might *Hedge* them about on every side.

Secondly, That if God should *Suffer* the *Devil*, or his *Instruments*,



ments, to cast any of them into Prison, That then Job-like they hold their Integrity, to the advancing of Gods Glory, and the Eternal Benefit of their own Souls; for Blessed is he that Endureth Temptation, for when he is tryed, he shall receive a Crown of Life, which the Lord hath promised to them that Love him, James 1.12. For they that shall be with the Lamb, are Called, and Chosen and faithful, Revel 17.14.

Again, We see that King David himself, though a Man after Gods own heart, became an Instrument in the hand of the Devil, Satan, or that evil one, to bring down Gods wrath upon Israel, even to the Destruction of threescore and ten Thousand, in three dayes time; as I shewed fully in my Fannaticks Mice cast into the Kings Treasury, in Page 51, 52. of the first Impression, and in the Last Edition, in Page 38, 39. from 2 Sam. 24. compared with 1 Chron. 21.1. Yea, and also the Lord Christ faith to his People, that they shall be hated before Kings, Rulers and Magistrates, for his Name sake, Mark 13.9.

And as that Evil one makes use of Kings, Rulers, and Magistrates, good Men and wicked Men, some by one means, and some by another, to punish Gods People: So, secondly, he maketh use of Learned Men, gifted Men, and Teachers, as his Instruments, to seduce and draw off, if possible, from the Simplicity of the Gospel, and from the Truth as it is in Jesus; And such are called, Bewitchers, Seducers, Deceivers, False Teachers, and false Apostles: And all this he doth by these Instruments, that he may bring poor Souls to Himself; for faith that Servant of the Lord, such are false Apostles, Deceitful Workers, Transforming themselves into the Apostles of Christ; and no marvel, for Satan himself is Transformed into an Angel of Light; therefore it is no great thing if his Ministers, be Transformed into the Ministers of Righteousness; Yea, such of which there are many, whom the Lord Christ telleth us off, Mat. 7. 22. who in that day will say unto him, Lord, have we not prophesied in thy Name, and in thy Name cast out Devils, and in thy Name done many Wonderful Works? who shall say unto them, I Professe I never knew you, Depart from me you Workers of Iniquity; So also faith the Apostle, 2 Pet. 2.1. But there were false Prophets among the People as also there shall be false Teachers among you, who shall privily bring in Damnable Heresies; yea, so faith our Apostle, Acts 20.29. Know this also that after my departure, shall greedy Wolves enter in, not sparing the Flock; also of your own selves shall men arise, speaking perverse things, to draw away Disciples after them, &c. Such whom he telleth us, do lie in wait to deceive, Ephes. 4.14.

And thus we evidently see, the Devil hath his *Civil*, and his *Ecclesiastical Instruments*; his *Spiritual*, and his *Temporal Engines*, that if he cannot get men to relinquish the Wayes of God, by a *Persecuting Hand*, then he striveth what he can to poyson them with *False Doctrine, Errors and Heresies*; and the one he endeavoureth to do generally at all times, the other, but when he hath a Commission: So that it may be said to *Persecutors*, yea, and to the Devil himself, as once the Lord Christ said, *That he, nor they, can do nothing, except it be given them from above*, John 19. 11. For as the Devil must have his *Commission Signed*, before he or his *Instruments* can Act any thing against Gods *People*; So,

Secondly, he is *Limited*; for, ye shall have *Tribulation ten Dayes*, ten Dayes is his time *Limited*; And as I said before, I Judge, and that upon an *Experimental Account*, that this Text is meant Really and Actually, that it shall be performed; So I fear, that some that have Experienced it so to be, have and do own it strictly in the Sence of Ten Natural, or Artificial Dayes, following one successively after the other, consisting of twenty four hours a piece; or else they would not have made so much haste out of Prison as they did, some by *Swearing*, and others by *Engaging*, to the *Dishonour* of that God they serve, the Blemishing of his *Truth*, and the Discouraging and stumbling, of weak, single-hearted Souls, and the great burthen of their Brethren under the same Sufferings; For we are not to *Limit the Holy One of Israel*, how long his ten Dayes shall last, or in what Sence it is meant: Some through Mercy, lay above *ten Weeks*, and had *ten Moneths* been added to those *ten Weeks*, and *ten Years* to those *ten Moneths*; they durst not in the least have entertained a Thought, to have gained their Enlargement, to the Dishonour of their Master, by *Swearing* to *King Charles*, contrary to the Law of *King Jesus*, who saith (*Mat. 5. 34.*) *Swear not at all*. As to the *ten Dayes* Imprisonment, we know it possibly may be some Years, as the Apostle *Paul* was, who had worn out two Years at *Rome*, after he had appealed to *Cesar*, where the story of the Scripture leaveth him under Bonds, *Acts 28. 30*. But Gods time of Deliverance, is the best time for deliverance; through Mercy some have had it; and therefore I am Desirous that others should wait for it.

But this was, and is the great *Confidence* and *Comfort* of some of Gods *People*, that the Devil is *Limited*, as to his *Power*, as well as to his *Time*; He can go no farther than his Bounds; For all that he hath, is in thy Hand, said God to the Devil; *Onely upon himself put not forth thy Hand*, Job 1. 12. And *Satan* appeared before the Lord a second Time,

*Time, Job 2.3.* And the Lord said unto Satan, *Hast thou considered my Servant Job, --- who still holdeth his integrity, although thou movedst me against him without a cause.* From whence, I for my own part, have great cause to Rejoyce, yea and I do Rejoyce, in that Causelessly I and others of our Judgement were haled to Prison, and injuriously Printed as *Chapmans*, and that by the Good Hand of our God upon us, our Innocency is cleared, and we cleared without Fees; I say again, it was the Good Hand of our God upon us, and we must to his Praise, acknowledge it.

But to our Matter: The Devil hath done what he can to Job, and yet Job holds his Integrity; But the Devil will not so leave him; for saith the Devil, *Skin for skin, and all that a man hath will he give for his Life; put forth now thine hand, and touch his bones and his flesh, and he will Curse thee to thy Face.* And the Lord said unto Satan, *Behold he is in thy Hands, but save his Life.* Here is a new Commission, and a new Limitation; whence we may still take notice of the Providential Care; that the Great God hath of his poor Faithful Ones; for saith our Saviour, *Are not two Sparrows sold in the Market for one Farthing, and not one of them shall fall to the Ground, without your Heavenly Father? But the very Hairs of your Head are all numbred,* (pray mind it) are all Numbred; Fear ye not therefore, ye are of more Value than many Sparrows; Doth God take care for Oxen? 1 Cor. 9. 9. Doth God take care for Sparrows? And will he not take care for you, if you in his strength, stand firm to his Requirements, O ye of Little Faith?

God gives his Servants Gifts and Graces, and God requires an Improvement of those Gifts and Graces, that so he may have the Glory of them: And therefore the next thing considerable in the Text is, *That the Devil shall cast some of you into Prison ten Dayes,* that you may be Tied; mind it Souls, it is that you may be Tryed. And now Friends, look to your selves, you that were not willing in times of Prosperity to keep close to the Words of Christs Patience, will hardly with Patience lie in a Prison, or a dark Dungeon, in this hour of Temptation, that shall come upon all the World, to try them that dwell upon Earth, to try those that live upon the Earthly Vanities of the Earth, upon Creatures, and Creature Comforts; I say look to it, for I am verily perswaded, and that by the Word of the Lord, that God hath yet a finer seive to bring his people thorow; And as I said in my Fannaticks Letter, in page 19. *God is now going to gather Congregations out of Congregations, and Churches out of Churches.* Oh! how many are there that have already fallen through this Course Seive, and these no mean Ones neither! This little Ridling time, me-thinks it seems to me like the Dragons Tail, spoken of, Rev. 12. 4. That

*drew the third part of the Stars after it, and cast them to the Earth; cast them into the World again, for their earthly Mindedness: I could wish that such souls would seriously consider the danger they are in, from Heb. 6. 6. Oh consider this, all ye that forget God, lest he take you away, and there be none to help, Psal. 50. 22.*

Christ is now sitting as a *Refiner* and *Purifier of Silver*, Mal. 3. 3. And he will purify the Sons of *Levi*, and purge them as *Gold* and *Silver*, that they may offer an *Offering in Righteousness*; He is now at work with his *Fullers Soap*; and how can they be cleansed, that will not endure the scouring Water of Persecution?

Therefore know, that if ye will not endure the Heat of the *Furnace*, if ye will not hold out the *Trial*, if ye will not trust to the *Refiners skill*, and wait his *Leisure*; if ye will Leap out of the *Fire*, if you will shrink thus in the wetting, if ye will neither endure the *Fullers scouring*, nor the *Refiners Purifying*, you cannot expect to offer a *Pure Sacrifice in Righteousness*.

Consider Friends, that God is now provoking you to jealousy, by a *People*, which upon a Scripture account, are not a *People*; as he did *Israel* of old, Rom. 11. 11. And will you be as stupid as they? Have they not lain by you? Have you not seen their *Courage*, their *Constancy*, and their *Boldness*, both in their *Sufferings*, and their *Meetings*? And can you give out so easily? Have we not a far better ground to *Suffer* than they? Have we not *Larger Promises* than they? For *Eye hath not Seen, Ear hath not Heard, neither hath it ever entered into the Heart of Man to conceive, what God hath laid up for them that Love Him.*

Oh I beseech you Consider, if such things be laid up for them that *Love Him*; Let us examine our *Wayes*, and see whether we have *Loved Him*, his *Laws*, his *Statutes*, his *Ordinances*, and his *People*, as we ought to have done? Have we had that *Love* to the *Lord*, his *People*, and the whole *Creation*, as we ought to have had? Hath the *Conversion* of *Souls* been esteemed in our *Eyes*? Hath the *Establishing* and *Confirming* of *Souls*, been delightful to us? Have we laid forth our selves, to make the *Wayes* of *King Jesus* *Amiable*, *Lovely* and *Desirable* to all men? Have we by our *Constancy* in our *Assemblings* together, according to the Requirement of the *Lord*, gone on with *Christian Courage* and *Boldness*, not *Fearing the Wrath* of the *King*?

O Friends Consider, whether the *Love* of *King Jesus*, who laid down his *Life* for you, that you might *Live to Eternity*, or the *Wrath* of *King Charles*, hath been most taking upon your Affections? The Breach of whose *Proclamation*, take it at the worst that can be imagined, could but bring you to the *Grave*, that cannot contain nor hold

hold you long ; *For the Sea shall give up the Dead that are in it ; And Death, and Hell, or the Grave, shall Deliver up the Dead that are in them ; And all shall be judged, every Man, yea, every Man, according to his Works : And at which time, if our Works are not found Perfect before God, the second Death must be our Portion. Oh ! That they were wise, that they understood this, that they would Consider their Latter End, Deut. 32. 29.*

O Consider what your Actions have been ! may not the Lord Christ say to you, as once he said to his Disciples, *Mat. 26. 40. What, could you not watch with me one hour ?* What, could ye not hold it out with the *Fort men* ? how think ye you will be able to run with the *Horse men* ? And may not I say to you, in the words of our Apostle, *Gal. 5. 7. 8. You did Run well, who did hinder you, that ye should not obey the Truth ?* This perswasion cometh not of him that called you, who said, *Mat. 5. 34. Swear not at all.* Oh Consider, Friends, the saying of our Apostle, in *vers. 9.* How that a little *Leaven Leaveneth the whole Lump ;* How many eyes are, and have been upon you, and such as you are, that do thus undervalue the words of your Master *King Jesus* ? What can be expected from poor Souls, such as are but *Tender Lambs of Jesus* ? O, I beseech you have a care, for you that have known much, from you God will require the more ; O then have a Care and Consider, that so ye may give up your *Account* with Joy, and not with Trembling. Oh that they were wise, but to set Eternity before their eyes, that so they might please God, not at all fearing the faces of Men.

Yet herein I would not be mistaken ; yea I say again, I would not herein be mistaken ; for I do not in the least perswade to Rebellion against *King Charles*, to Gratifie *King Jesus*, for that is not agreeable to his Law ; But I would have them, in obeying *King Jesus*, to obey *King Charles* ; and in obeying *King Charles*, to obey *King Jesus* : As thus, I would have them obey *King Jesus*, in all his *Laws, Statutes, Ordinances and Appointments* ; not Fearing *King Charles*, nor his *Proclamations* ; And yet I would have them, according to the Requirement of that Servant of *King Jesus*, *Rom. 13. 7. To Render to King Charles, Custom, Tribute, Fear, and Honour.* I would have them Obey *King Jesus*, and to be so careful to avoid *Forswearing*, as not to Swear for that Yesterday, and this to Day, and the other to Morrow ; for to Day, and against to Morrow, as it is at this day with Thousands ; But I would have them so to avoid the danger of *Forswearing* in every Case, as that I would have them in no Case to Swear at all ; according to *Mat. 5. 34. Jams 5. 12.* The which  
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in my *frannaticks* Testimony against *Swearing*, is cleared; And yet I would have them, according to the *Requirement of King Jesus* to be as faithfull in their *Peas and Plays*, to *King Charles*, yea and Faithfuller too, than those his Subjects, that *Ran, Dam, Rend, Tear, Swear and Forswear*.

I would also have them so fear *King Jesus*, as that I would not have them fear *King Charles*; for Rulers are not set up for a *Terrour to good Works*, but to the *Evil*, Rom. 13.3. Wilt thou then not be afraid of the Power? do that which is good, and thou shalt have praise of the same: for he is a Minister of God to thee for good; but if thou do that which is Evil, be afraid, for he beareth not the Sword in vain; for he is the Minister of God, a Revenger to execute wrath upon them that do Evil, Rom. 13.3,4.

But here me-thinks, I hear multitudes will be ready to object and say; *If King Charles was set up for this end, and had the Sword of Justice for this Cause put into his hands, why is it as it is with us at this day? Why are we in several Goales, and Dungeons in most Counties in England, when we are found no evil Doers? when they have nothing against us in any thing save in the matters of our God; who saith by his Son, Swear not at all; Nay, why are, and have been several Imprisoned that have sworn? And why have some Persons been forced to pay Fees as Traytors, though they have Sworn before they were put into Prison, and not taken from Meetings neither, but from their own habitations, if the Magistrate, as the Scripture saith, be set up to be a praise to them that do well? why were we thus rudely Hurrýed? Why cryes out several in Newgate, are we thus cruelly Imprisoned by Richard Brown, and kept in without Tryal? Why were we cry out some thirty of them committed to Newgate the 10th. Day of Abib. Exod. 13.4. or the first Month, from our peaceable Meeting out of Beech-Lane, by the City Marshal and the rude Rabble, and saw not the face of a Magistrate till the Eighteenth day after, that we were carryed before him; the tenderest of whose Mercies are meer Cruelty: I say, if serving of God peaceably and quietly, with Reverence and Godly Fear, be good in the Sight of God: How can those answer the turning the Edge of the Sword of Justice upon them, before the great Jehovah, who put that Sword into their hands? and if so, Why are the poor peaceable People of God, that are no Turkish slaves, but the free born Commoners of England, thus enslaved? Why must the Sword of Oppression thus be suffered in the hands of Richard Brown, instead of the sword of Justice? Why are the several Justices of Peace, in the several Counties of England, thus suffered to disturb*  
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*the Peace of the Innocent Lambs of Jesus, in their peaceable Meetings?*

And if any man shall ask me the reason, why I question these things? I must Answer them in the words of Little David, in that 1 Sam. 17. 29. *What have I now done, is there not a cause? Is not that great Goliath of our times, defying the Host of the Israel of God, that Rome-bred Monster, Persecution? Is it not now vaunting it self against both the Cause and People of God? Is it not now pulling down those that cannot drink drunk, go like Anticks, Spot and Paint, Whore, and Rant, Rend and Tear, Swear and Forswear? Is not this a Cause why the People of God, who will evidence themselves so to be, now to stand up for Purity, Piety, Peace, Mercy, Truth and Justice, and in such a time as this, boldly, Couragiously, & Manfully, to fight the Lords Battel, and to lay about them with the Sword of the Spirit, which is the Word of God, Joh. 6. 17. and chiefly and more frequently to meet together, and with a peaceable, gentle & holy violence, come with great Zeal into their severall and respective Meetings, to pray to the Lord, and set their shoulder to the Work, as one Man, to offer an Holy Violence to the Throne of Grace, that God would let King Charles see what he hath done for him; and also what he doth expect from him; that so the End of his faithful Subject, in casting that into his Treasury, may be effected; To which purpose it shall be my request to all my Brethren, that they would both privately and Publickly Meet at their Publick Meetings, to cry Mightily to the Father, by the help of the Spirit, in the Name of his Son, King Jesus, that he would Assist King Charles, in that needful work of Self-Examination, and due Consideration; Not forgetting the Great, the Mighty, and the Noble of the Land, nor thee Richard Broughton, although thou art so cruel; But to remember also all Justices of Peace, yea, and all the Nation in general, that are thus bent against Gods People, with such a spirit of bitterness, that God would let them see how they requite the Lord for his Benefits bestowed upon him and them; and to them, in doing so much for him their King: To which purpose, that it may be the more Effectually done, I say to them all, as I do to Henry Den about Swearing, in my Fannaticks Testimony against Swearing, in Page 45 that they would call for, and crave the assistance of all in that Page mentioned, that so they may, if possible, have one Word of God from the ablest of their Learned Men, for their thus imprisoning and abusing the Fock of God; or any man else, for their worshipping their God, because they cannot worship with them: I say again, I would have every soul be fully satisfied herein, before they proceed farther, that so they*

they may have the *Word of God* for their *Warrant*, as a Foundation of their Faith herein; for saith the Apottle, Rom. 14. 23. *Whatsoever is not of Faith, is Sin.* For Faith is the full perswasion of the heart of Man, grounded upon the Promises of God, and wrought in us by the Spirit of God.

So that if thou hast not a *Word of God* for thy *Warrant*, as a Foundation of thy Faith herein, thy Faith is no more Faith but Fancy; and therefore have a care Soul, who ever thou art, though never so great; I say again in the fear of the Lord, have a care, that the Lord say not one day to you, that are thus found persecuting his People for worshipping him (not at all harming you) as once he said by his Prophet to Israel of old, *Isai. 1. 12. Who hath required this at your hands*; Why have you Ensnared, Inflamed, Imprisoned, and evilly Intreated my People; when I have done so much for you, when I have given you so much Liberty, to much Freedom, so many Priviledges and Injoyments? and can ye not suffer the Members of that Body, of which my Son Jesus is the Head, no Liberty at all? When King Charles wanted his Kingdoms, Wealth, Liberty, Subjects, Armies, Arms, Ammunition, Magazines, and Store-houses, Sumptuous and Fair Buildings, Parkes and Chafes, Meadows, Fields and Pastures, Ships and Shipping, with all that He hath, and all that He doth enjoy; and all this He hath by His own shewing, again and again, from the hands of our Father, that *Loved us and gave his Son to Die for us*; yea, He hath what He hath from the hands of our Father, who is so to us by Promise; not onely by Creation, but also by Regeneration and Adoption; yea, we have his Word for it, 2 Cor. 6. 17, 18. And by his assistance have performed the conditions, and I have his Seal for my Son-ship, Ephes. 1. 13. and through Mercy I speak not Parrot-like, but what I have through Grace seen and known, felt and looked upon, and handled, that I declare; it is that which giveth me boldness now, Acts 4. 13. and will give it me at the day of Judgement, 1 Joh. 4. 17. And although we are his peaceable and quiet Subjects, by the appointment of our Father, yet he careth not for us, but is desirous to be rid of us, and no Roome fit for us in all his Territories, but a Prison; and in these Prisons the Dungeon, and that by many thought to good for us too; although we never deserved such things at his hands, I am sure he promised us better things, and that upon conditions too, the which on our parts were never yet broken, nor never shall be, let him deal with us however he pleaseth; yet our peaceable Meetings are broken, and our Forms and Accommodations in those Meetings, broken to pieces, Demolished and burned; and that by the Rude Rabble: and should we

we (were it our Principle) be but half so Tumultuous as these are, that at every turn have to do with us, we should then be looked upon as very dangerous Persons & such as there might be some colour of Imprisoning; but, blessed be the Lord, we are not such, and yet are and have been Imprisoned: and in *Kent* several have been Haled away to *Maidestone*, who now lie there; and our Brother *Crosse*, who a short time before with his own hands, presented a moderate and an honest *Petition* into the *Kings* Hand, in order to the procuring a *Liberty* according to the *Kings Promise* again, again, and again; but we see the Conclusion is a *Prison*, a *Dungeon*; but this I am confident of, that he that sitteth in the Heavens doth laugh such violent Actions to scorn, and the Actors of such Oppressions, he will have them in Derision; yea I say again, the Lord will have them in Derision, for so saith the Lord by the Mouth of a King, *Psalm*. 2. 1. &c. *Why do the Heathen rage, and the People Imagine a vain thing? the Kings of the Earth set themselves, and the Rulers take Counsel together against the Lord, and against his Anointed; saying, Let us break their Bonds asunder, and cast away their Cords from us.* But in the midst of all these Contrivances, as in *Belshazzars* case, *Dan*. 5. there is a Hand-writing in the way, that will cause some Trouble, the which I cannot but declare, and it is no more but the words of the Text; for saith the Spirit of the Lord in *vers*. 4. *He that sitteth in the Heavens shall Laugh* (and who can hinder him?) yea the Lord shall have them in Derision, and who shall gain-say it?

But give me leave in Christian Love to go on to give this *Caution*, in the words of the same Man of God, in *v*. 10. *Be wise therefore, O ye Kings, be Instructed ye Judges of the Earth; ye Judges before whom the peaceable People of God often in your Circuits are Haled; And you Judges of the Earth that are to Seal Decrees against them; I say again, take good heed in Gods fear, what ye do to them; for saith the Prophet to the People of God, and that to their great comfort, Zach. 2. 8. He that toucheth you, toucheth the Apple of his Eye; a tender place, a choice thing, yea, they are his Sons and Daughters, 2 Cor. 6. 17, 18. His Jewels, Mal. 2. 17. His choice ones, that shall be his; such as he himself will spare, as a man spareth his own son that serveth him.*

And if you will not spare them, look to it, the Lord will have you in Derision, the Lord will Laugh you to scorn; O then be instructed ye Judges of the Earth, for ye judge not for man, but for the Lord; And will you not spare the peaceable Sons and Daughters of God, that he would have spared? If King *Charles* should say to you, Spare such or such a man that comes before you, would you dare to *Condemn* and

*Execute him? How dare you then Arraign, Judge, and Condemn to Prisons, and strong holds an Dungeons, the Sons and Daughters of the great God, who are so near and dear to him; and such of whom the Lord Christ saith, He that receiveth you, receiveth me? Mat. 10. 40. And in as much as ye did it not to one of these little ones, ye did it not unto me, Mat. 25. 45. And, Saul, Saul, why persecutest thou me? Acts 9. 4. Therefore upon the Seat of Judgement Remember Mercy; for he shall have Judgement without Mercy, that hath shewed no Mercy — Jam. 2. 13.*

I would not here be mistaken, I do not plead with you Judges, that you should pervert Judgement, far be it from me so to do; but if ye find a Baptist, such as I am now pleading for, a Malefactor, let my Tongue cleave to the Roof of my Mouth, or my Pen fall out of my hand, if ever I either speak or write in Vindication of any, or of my Self, if found in the way of evil-doing: But if after the way, which you call Heresie, I or any are found worshipping the God of our Fathers, I say again and again, I hope I shall by Divine assistance plead and write if possible; And herein, I would have you all to take that safe Counsel and good Advice of one of your Brethren a Doctor of the Law, Acts 5. 34. who said vers. 38. *Refrain from these men, and let them alone, for if this Counsel or this Work be of man, it will come to nothing; but if it be of God, ye cannot overthrow it, lest ye be found fighting against God; And it is a fearful thing to fall into the hands of the Living God, Heb. 10. 31. For our God, or the God of the Baptized People, is a consuming fire.* Use Moderation therefore I forewarn you, lest the fire of this God fall suddenly upon you, as once it did upon Sodom and Gomorrah, and the Neighbouring Cities, for their abominations: Be wise therefore, O ye Kings, be Instructed ye Judges of the Earth; serve the Lord with fear, and joyce before him with trembling; Kisse the Son lest he be angry, and ye perish from the way, when his wrath is kindled, yea but a little; Blessed, yea I say again, Blessed are all they that trust in him, Psal. 2. 10, &c.

O then I beseech you in Gods fear have a care, both Prince and People, what ye do, in shutting up the peaceable Meetings of the quiet People of God, such as would, according to the requirement of the Lord, do Gods Work in Gods way; they would not neglect the assembling of themselves together, as the manner of some is, but would Exhort one another daily, whilst it is called to day; who according to the Requirement of the Lord by his Apostle, 1 Tim. 2. 1. would first of all make Prayers, Supplications, Intercessions, and giving of Thanks for all men; for Kings and all that are in Authority; for King Charles,

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and all his *Courtiers*; for *Mayor Brown*, and all his *Citizens*; And for *Justices of Peace* in all *Cities, Corporations, Towns and Burroughs*, with all their *Gentry, Citizens, Manufactures, Tradesmen, and Rusticks*; that God would open the eyes of their understandings, so as that they might see what they are a doing, and how they on all hands, are rendering to God for all his *Benefits* bestowed upon them; in making and in so Eagerly prosecuting that *Proclamation*, to shut up those peaceable, quiet, harmless, and In-offensive *Meetings* of Gods *People*, to the hindring, as much as in them lyeth, their *Prayers* from Ascending up to God, and his *Blessing* from Descending upon them; in which however, they have, and shall manifest themselves to be our *Enemies*, yet I shall let them know, that notwithstanding their thus using us, we dare not neglect our *Duties*, in *praying for them*; for that is the Requirement of our Lord and Master *King Jesus*, who as he saith, *Swear not at all*, Mat. 5. 34. so also he saith, vers. 44. *Love your Enemies, Bless them that curse you, do good to them that hate you, and Pray for them that despitefully use you*: And for my own part, I dare no more omit the doing of the *One*, than I dare yield to the acting of the *other*: And therefore, O *Richard Brown*, I shall let thee know, that get me into thy *Clutches* when thou wilt, and get a *Commission* to offer me up as soon as thou canst; yet know, that in the words of my Brother *Stephen*, he who first taught Gods *People* how and in what manner to *Suffer*, Acts 7. 60, I shall in his words say, both of him that shall give out such a *Commission*, and thee that shalt gain it, & of him that shall *Execute it*, and of all that shall rejoyce at it, and consent to it; yea, for all, be they *High*, be they *Low*; be they *Rich*, be they *Poor*; be they *Young*, be they *Old*; be they *Free*, be they *Bound*, *King* or *Subjects*; I say in the words, and I hope in the *Spirit of Truth*, with my Brother *Stephen* I shall *Pray*, The *Lord lay not this sin to their charge*: and in the words of him that was not ashamed to call his *Congregation*, (Heb. 2. 10.) nor his *Disciples, Brethren, Sisters and Mothers*, Mat. 12. 49, 50. I say in his words, I hope by the help of his *Spirit*, I shall cry out and say, *Father, forgive them they know not what they do*, Luke 23. 34. For this is a day in which we must expect nothing lesse, but *Mockings, Fearings, Scoffings, and Deridings, Buffettings, Banishments and Imprisonments, with Torturings, and cruel Deaths*; for I perceive by the *Hatred, Malice, and Malignity* of the generality of the *Sons and Daughters of Men*, that it must fare with us in our *Crooked and Adulterous Generation*, as with the *Flock of God gone before*, yea, and with our Master himself, who was said to have a *Devil*, John 10. 20. And at length, *Away with him, Crucifie him, Crucifie him*, Mat. 27. 22. The Apostles *Peter and Paul* were



were both *put to death*, in the last year of the Emperour *Nero*; *Paul* was *Beheaded*, and *Peter* was *Crucified* with his head downwards, saith *Eusebius Pamphilus*, in his third Book, the first Chapter.

O Friends, Consider, what are your Fears? what are your Doubts? Did ye *not run well* in a Sun-shiny day, *who did hinder you*? you lay all your Confidence in an Arm of Flesh, and is it vanished with it? Shall so many of us come out of *Agypt* with *Israel* of old? And shall our Carcasses fall thus as did theirs in the Way? Shall but some few *Calebs* and *Joshuahs* enter into *Canaans Glory* of the old Stock? *Numb. 14. 22, 23, 24.* What need we Fear, are not all our Hairs numbred? Can the *Two Witnesses* be *Slain*, till the *Forty and Two Moneths* be expired, and their *Prophecies* fulfilled? Doth not the Nation ring of your *Apostacy* in this Cloudy Day? Do not that People called *Quakers*, upbraid us with your backslidings in one County, and another, a third, and more?

O Friends, It is the burthen of my Soul, to hear such Actings as I hear; and that my rejoicing towards you, and on your behalfs, in my *Fannaticks Letter*, in page 5. &c. is to so little purpose; I well hoped it might have proved an Instrument in Gods Hand of much good unto you; but I fear it was much slighted and undervalued, because it dropped not from a tall Cedar, but sprung up from so mean and low a scrub: But to such Souls, I must say in the Words of the Prophet, *Isa. 40. 28, &c.* *Hast thou not known? Hast thou not considered? Hast thou not heard, that the everlasting God, the Lord, the Creatour of the ends of the Earth fainteth not, neither is weary? There is no searching of his Understanding; He giveth power to the faint, and to him that hath no might, he increaseth strength: Even the Youths shall faint, and the Young men shall utterly fail; But they that wait upon the Lord, shall renew their strength; they shall mount up with Wings of Eagles, they shall run and not be weary; they shall walk, and not be faint, for of a Truth, God is no respecter of Persons, but in every Nation, he that feareth Him, and worketh Righteousnesse, is accepted of him, Acts 10. 35.*

And now, why should I much wonder to see such Apostatizing times, when the Lord by his Servant telleth us, *That day shall not come, except there come a falling away first*; at whose coming he himself putteth it to the Question, *Whether he shall find Faith on the Earth?* *Luke 18. 8.* And this is the use, that through mercy, I make of these Times; I see hereby, my Saviour was a *True Prophet*; And this is a Confirmation to me, that I am in the Truth, in which time I also see and feel such *Halings* before *Magistrates* to *Prison*, in this time when *Iniquity* doth so much abound. And Second-



Secondly, This leads me out of my self, to stand by the strength of Him that is Mighty, by whose strength onely I have yet stood, and still hope to stand ; It was by his strength, that I lived and survived the dampnesse of the Dungeon, void of Light or Air, those ten Weeks together ; It was by his help, that our Consciences were kept undefiled ; and by his help it was, that way was made for us, in the Hearts of the greatest of the Nation, to Release us without Fees ; It is by the help of *Josephs* God, that was with him in the Prison, *Gen.* 39. that it was so well with us as it was ; It was by the help of *Daniels* God, that sent his *Angel* to shut the *Mouths* of the *Lions*, that we were preserved from harm, amongst a company of rude people, *Fellons* and others ; it was by the help of the God of *Shadrach, Meshach, and Abednego*, that we came out of our *Dungeon* without harm ; And by the help of him that walked with them in the *fiery Furnace*, it was, that we were constantly refreshed, comforted and supported ; it was by the help of him that *turned again* the *Captivity* of *Job*, that we were brought again from our Captivity ; it was by the help of him, who inabled *David* to break through a *Troop*, and to leap over a *Wall*, that we are at present Escaped from the Guards of *Souldiers*, that watched our Gates night and day ; it was by the help of him who sent his *Angel* to strike off *Peters* Chains, and to open the *Prison-doors*, that we were enlarged ; it was by help of him whose grace is sufficient for poor Souls, that we were supported in our Spirits ; Yea, it was by the good will of him that *burned* in the *Bush*, that our Zeal for the Cause of Christ, was and still is continued. Oh then, let me beg you in Gods Fear, not to droop in this Cloudy day, for there is no *Crown* but for the *over-commier*, no *Reaping* but for him that doth not faint ; Oh then let the hands hanging down, and the feeble knees be strengthened, and held up, and look up and lift your heads, for your *Redemption draweth nigh*, the day of *Jesus* is at hand, the Kingdom of God is even at the door ; for yet a little while and he that shall come, will come and will not tarry, and the Just must live by Faith.

And now *Rich. Brown*, I would have thee know, that though I speak to my Brethren in this City & Nation, in some part of my Discourse, yet it is not besides my business ; for thou well knowest, that it is the nature of an *Alarm* so to do, to Rouse *Friends* as well as *Enemies* ; I shall Appeal to thine own Practice herein, that when thou gavest an *Alarm*, to *Oxford, Wallingford, Banbury*, or any other of the *Kings Quarters* ; whether thou didst not as well therein mind thy Friends of their Duties, as well as thou didst desire to put the *Kings Friends* to hardship, and  
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upon Difficulties; And finding so much cause for it as I do, occasioned partly by the Rigour of others in places of Authority in other parts; as well as *by thy cruelty* to those our *Friends*, who are as good *Friends* to *Kings Charles*, as those with such Eagerness thou didst formerly put to such *hardship*, *Imprison*, and *hang up*; I have, I say good reason upon this account, to say what I have said.

And if thou seem to take Exceptions at my saying, we are as good *Friends* to *King Charles*, as those thou so dealt withall.

To this I shall answer, and let thee know, that thou art a far greater *Enemy* to *King Charles the Second* herein, then thou wast to his Father *King Charles the First*, *King Charles the Second*, and the *Duke of York*, in thy so hastily hanging up, and making such Havock of his *Friends* at *Abington*, or else where; But to speak in the Language of *David*, though in another case, *1 Chron. 21. 17.* *As for these poor Sheep, what have they done? Pick and chuse, take the Offenders, if thou findest them such, and hang them up if thou judgest meet, but let not the Innocent Suffer for, nor with the Guilty, nor the peaceable with the violent:* I say again, that thou didst never do the *King*, nor his Father greater *Unkindness*, in the height of all thy fury against them, and their *Friends*, then thou dost *King Charles the Second* at this time, in debarring Gods People their *Liberty*; when they should be in their severall and *respective Meetings*, praying to the Lord, yea, and crying mightily to the great *Jehovah*, for his assistance and help, to be shewred down upon him; that as he hath given him such a Benefit, as to enjoy himself again in this Land of his *Nativity*; that so God would enable him to make *fitable Returns* for such *Benefits bestowed*; considering the great *Danger of the neglect of it, that will redound*, both to him and his people, as I shewed him in my *Fanatick Mite*, cast into the *Kings Treasury*, as in the whole discourse of it, is evident: and not onely so, but also to pray for the great *Council*, that are now going to sit, that God would bless it, both to the *King* and his *People*, and that what they do, they might be directed by the Lord, so as that they might be a *Blessing* both to the *King* and his *People*; to the setting a period to these *Oppressions* that are upon the Free-born People of *England*, who severall of them have been and are *Imprisoned* without any *Just and Legal Cause*, and that the *Oppressor* might cease out of the Land, and that there might be no more *leading into Captivity*, and that complaining in our *Streets*, might have an End; that the *Alarm of War*, and the *sound of the Trumpet*, might be banished our borders; that so the People of the Land might  
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beat their *Swords* into *Plow-shares*, and their *Speares* into *Pruning-hooks*; that all may act out of a Principle of peace, with them who some of them onely are *Fighting the good fight of Faith*; that so they may lay hold of *Eternal Life*, the *Weapons of whose warfare are not Carnal*, 2 Cor. 10. 4. That they in their Meetings might also Pray for their *Enemies*, and them that *hate them*, and *despitefully use them*; and for thy Self, O *Richard Brown*, that God would shew thee what thou art now doing, that the Lord Christ would cause thee to hear a Word from Heaven, saying, *Richard, Richard, why persecutest thou me? I am Jesus whom thou Persecutest*: O what Benefit would this be, O *Richard Brown*, to thy poor Soul; I say again, what a Benefit would it be, to thy poor, lean, languishing sick Soul, to find thy Self to become a *Preaching Paul*, of a *Persecuting Saul*? Didst thou but know the Efficacy of the  *fervent Prayer* of a *Righteous Man*, though poor, though mean, though despica ble in the Eye of the world, though unlearned as to Humane Learning; yet a *Prayer* of such a man, accompanied with Faith, and made to the Lord in the Name of Jesus Christ, by the help of his own Spirit, that *helps our Infirmities*, that Spirit that is from the Lord, and knowes the *Mind* of the Lord, that makes *Intercessions* to the Lord, with *Sighs* and *groans* that cannot be uttered; and he that searcheth the heart, knoweth what is the minde of the Spirit, because he maketh *Intercession* for the Saints, according to the will of God, Rom. 8. 26, 27.

And now, O *Richard Brown*, consider with thy self seriously, what harm such a *Prayer* would do thee, the *King* or his People; nay, consider with thy self, and that seriously too, whether thou dost not do evilly in what thou doest do, in that thou blockest up the *Meetings* of Gods People, such as thou hast nothing at all against in the least, but as to the matter of *their God*: I say again and again; yea, and I could wish with all my Soul, that I had but such a voyce, as that I could but speak it so, as that thy Soul might be truly sensible of it, that we, are some of us, an *Innocent, harmless* People, such whom thou nor any man, as to *actions of violence*, or any manner of ill will, either to the *King*, or his People in the least, unless it be for wishing and desiring the same thing to *King Charles the second*, thy Self, and all his Subjects, as once our aged Brother *Paul*, did to *King Agrippa*, Acts 26. 29. *I would to God that not onely King Charles*, and thou O *Richard Brown*; but all that are *Englands Subjects* this day, were altogether, as to my Principles, both to God and man, as I am.

And now, O *Mayor*, I would have thee seriously to consider, what  
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my End intended in this my Giving thee this **Alarm**, is; and if thou doest not know, as I fear thou doest not, in the singleness of my soul, I shall let thee know, it is not for any *Revenge* I bear thee, for God is my *witness* I lie not; I do it not for any such End, but that if possible, thou mightst, make a *right Improvement* of it; and that thou mightst for the time to come, *even quit thy Self like a Man*; yea, that thou quit thy Self as thou pretendst thy Self, as a *Christian*; that so thou wouldst in the Spirit of Love, Meekness, and Moderation, if thou hast it, instruct persons that are out of the way; and not to cause them to say of thee, as the *Indians* said of the *Spaniards*, that were once so cruel to them, That if a *Spaniard* went to Heaven, they did not desire to come there; Yea, I say, I shall let thee know, that as the Lord Christ, intendeth not a destruction to that Soul, that he requireth his Church, should be delivered up unto Satan; but that it should be for the destruction of the flesh, or of that fleshly part, that caused him so to offend; that so the Spirit might be saved in the day of the Lord, *1 Cor. 5. 5.* Even so it is with me, it is in Love I bear to thy soul that I do it, and for the ease of Gods People; and therefore I shall let thee know, that a *desperate Wound* must have a *desperate Cure*; for Extreame must have Extreame to Cope withall, and Ulcers must have flesh to feed upon, not skin: It is neither *Smoothing* nor *Soothing* thee up in thy condition, that will do thee any good, but harm; therefore in the faithfulness of my Soul, I must tell thee, that thy condition is not to be dallyed withall; And as the *honest Lawyer*, as aforesaid, dealeth with his *Clyent*, so shall I with thee, and let thee know, That if that grim *Sergeant*, *Death*, shall but once *Arrest* thee, upon an *Action* of *Battery*, in the Name of the great *Jehovah*, at the *Suit* of King *Jesus*, for *Persecuting* him in his *Poor Members*, and shall charge thee in his Declaring, with a *Brown, Brown, Why Persecutest thou me?* He will recover such dammages of thee, at that Great Tribunal, that he will deliver thee to the *Jaylor*, & he will commit thee to *Prison*, and so thou shalt not come thence, till thou hast *Paid the uttermost Farthing*: Therefore be perswaded to agree with thy *Adversaries* quickly, whilst thou art in the way, *Mat. 5. 25.* And take that advice of the Prophet, *Isai. 55. 6.* *Seek the Lord whilst he may be found, and call upon him whilst he is near. Let the wicked forsake his Wayes, and the unrighteous man his Thoughts, and let him return unto the Lord, for he will have Mercy; and to our God, for he will have Compassion.*

And secondly, I must also with the *honest Physician*, let thee know, that thou hast a very *soul Body*, and overflowing with *gross Humors*, that are very apparent ; the which may easily be distinguished, without either feeling thy *Pulses*, or casting thy *Water* ; for thou hast several confused *Distempers*, as thy Belly swelling with a *Timpany of Pride*, and thy Body full of the *dropscical Humors of Violence and Oppression*; And thou art deeply infected with that unsatiable disease against the People of God, called *Apetitus Caninus*; And yet in a deep *Consumption of common humanity*, pity, and true *piety, patience, penitency, and purity, love, lenity, and true loyalty, meekness, moderation, and true manhood*; yea, and like *Ephraim of old, Hos. 7. 9.* thou hast *gray hairs* here and there upon thee, and thou dost not know it; and like that Angel of the Church of *Sardis, Rev. 3. 1.* thou hast *a Name to live, and art dead*; and with that Leader of that *Laodicean Church, Rev. 3. 17.* supposest thy Condition to be *very good*, and that thou art *Rich*, and that thou *hast need of nothing*; and knowest not, that thou art *poor, and wretched, and miserable, and blind, and naked* : For thy *Actings* plainly discover thee to be what thy Profession is not ; But, saith our Saviour, *By their Fruits ye shall know them ; Do men gather grapes of thorns, or figs of thistles ? Matt. 7. 16.* Do men pretend to be Christians, and yet act so unlike Christ, and the Primitive and Present Christians ? What ! a Child of God, and of a Persecuting Spirit ? I must confess a Wolves Nature wrapt up in a Sheeps Skin, is that which our Saviour hath foretold we must expect in these latter days ; and they are so far from being his, as that he forewarneth his People of them, and requireth his to beware of them : What ! a Son to the God of Peace, *Rom. 16. 20.* and yet a Persecutor ? A Brother to Christ, the Prince of Peace, *Isa. 9. 6.* and yet a hater of his Church, which is his Body ? *Col. 1. 24.* A man pretending to be led by the Spirit of God, (*for if a man have not the Spirit of Christ, he is none of his, Rom. 8. 9.*) whose fruit is *love, joy, peace, long-suffering, gentleness, goodness, meekness and temperance, Gal. 5. 22.* against which there is no Law : Yet thou shewest thy self to be so far from being led by that Spirit, as that thou wouldst fain find out a Law, to be put in rigid execution, against those peaceable quiet *Baptists*, that are led by that Spirit.

And because thou, nor thy cruel Brethren Magistrates, in several Counties, as you pretend your selves to be, godly and christian, yet finding no Law of *King Jesus* for any such cruel abominable actings, as you execute upon persons, to fulfil your own lust and malice, therefore ye are forced to lay claim to the *Proclamations of King Charles*, and before there came forth one for your turns, some in *Lincoln-shire*



made use of that against *Swearing* and *Debauched persons*, who imprison-  
ed *John Watts* and others in that County, and *William Jefferyes*, *Matthew*  
*Cassin*, and our *Brother Millar*, with others, were questioned upon that  
*Proclamation* also, as *evil doers*, in the West Countrey, near *Dorchester* :  
So that common Proverb in them is fitly to be applied, which saith, *It*  
*is an easie matter to find a stick to beat a Dog withal* ; yet if *King Charles*  
had not made that *Proclamation* against our quiet and harmless *Mee-*  
*ings*, ye had missed of your cruel and malicious Ends : And I must  
plainly say, that if he had not made it, he had shewed some respect to  
us, for then he had continued us as he found us, till a *Parliament* had  
restrained us ; but the making of this, and refusing to take it off, till a  
*Parliament*, looks with such a dreadful face, as that it hath frightened  
many a poor weak soul into a perswasion to *Swear*, contrary to the *Re-*  
*quirement* of Christ, who saith, *Matth. 5. 34. Swear not at all, but let*  
*your Yea be Yea, and your Nay Nay, for what is more than this cometh of*  
*evil, or of that evil One* ; For saith he, *Except your righteousness shall*  
*exceed the righteousness of the Scribes and Pharisees, ye shall in no wise en-*  
*ter into the Kingdom of Heaven*. So that our *Yeas*, and *Nayes*, should  
be more than other mens *Swearings* ; and therein we should be  
as faithful to *King Charles* in what we undertake, as our Brethren of  
*Holland* are to their States.

But see, O *Richard Brown*, whether thy violence herein, doth not  
evidence thee to be one that is acting in the fruits of the flesh, the  
consequences whereof are very dangerous ; for saith our Apostle, *Gal.*  
*5. 20. The works of the flesh are manifest*, some of which are these, which  
are so predominant in thee, even *hated, variance, emulation, wrath,*  
*strife, and envyings, of which I have told you in times past, that they that*  
*do such things shall not inherit the Kingdom of God*. Thou that art  
so eager to force persons to *Swear* against the *Pope*, dost thou fight with  
*Roms Engines, Imprisonment, Banishment, the Gallows, Fire and Faggot* ?

And now let me ask thee, O *R. Brown*, Where are thy fences ? Dost thou  
pretend to own the Gospel of *Peace*, *Eph. 6. 15. the God of Peace, the Prince*  
*of Peace, and the Spirit of Peace*, and yet actest so contrary to them  
all ? Dost thou think rational men have not their eyes in their heads,  
because thou art blind ? Wilt thou with the *Ideot*, think every one a  
*Fool*, when he is the greatest or most apparent one himself ? Wilt thou  
with the *Drunkard*, think that every man else is Drunk, when drink hath  
jostled out his Reason ? Dost thou well know thine own Opinion, as to  
God & his Truth, so as that thou canst say, this or that is *Error* ? or rather  
doth not thy actions discover, that thy Religion is as those *Bishops*  
of England was in *K. Henry the Eighth's, Q. Mary's, and Q. Elizabeths*  
times ?

times ? now for this, and then for that, and then again for the other.

Again, Consider I beseech thee, whereabout thou art ; as for thy Religion, I query whether thou art not yet to choosse it ? I fear thou art as uncertain to that, as thou art in thy acts of *Violence*, and *War* : Once for the late *King*, when upon his Birth-days, and other such Festivals, thou hadst thy vain-glorious Bonfires in Loyters, that must Sail up to *White-hall* with Wind and Tyde currently, to let *King Charles* the First and his Courtiers know, that there was one *Richard Brown* of *White Friars*, a *Woodmonger*, that did Honour him, his Birth, Breeding and Progeny : But so soon as the Tyde is Turned, and when both Wind and Tyde is against *King Charles*, his Heirs and Successors, House of *Lords* and *Bishops* ; then, Who but *Major General R. Brown* engaging eagerly against the House of the *Stuarts*, House of *Lords* and *Bishops* ? And now that the Wind and Tyde are come about again, who but *R. Brown* ? who more busie than he ? who more double diligent ? who more officious to frighten great eminent men of parts and abilities, into a perswasion (as he did *Jeremie Ives*) to *Swear*, if not to *Forswear* ? as in my *Fanaticks Testimony* against *Swearing* is evident ; with what is also judged a Reason of it in thee, as in *Page, 45*. So that here is *up* and *down*, and *down* and *up* again ; One time for a *King*, *Bishops*, and *House of Lords*, then against them, and now for them again ; and none of all this without *Swearing* : So that here is *Swearing for*, and *Swearing against*, and *Swearing for* again ; And because thy Throat is so open a Sepulchre, thou art mad, and wilt Imprison all, both young and old, rich and poor, that cannot swallow *Dashes* as greedily as thy Self ; So that here is one thing and another, and what you will, and for what you please, if you please but to conferre *Honours*, *Profits*, and *Preferments* upon him, provided you be but of the strongest side, for that hath been the course all along : So that generally men, to save their own stake (as we use to say) will *Swear* for that *Power* one Week, Moneth or Year, which the next, or so soon as it stands with their own Interest, they will be ready both to *Pull down*, and *Swear against* : So that who but *Richard Brown*, when *King Charles* the First was in Power at *White-Hall* ? but when the same *King Charles*, was at *Holmby House* a Prisoner, who but *Major General Richard Brown*, in full Commission against him ? and who else must be sent as one of the Commissioners to treat with him ?

But, Consider of thy cruelty, in all thy undertakings, Dost thou not think O *Richard Brown*, that men have their eyes in their heads ? do not all men generally know, that *Persecution* is one of *Romes* horrid, impious, and most abominable *Practices* ? For in her shall be found the

*Blood of the Prophets and of Saints, and all that were slain upon the earth,* Revel. 18. 24. *For I saw the Woman drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jesus—* Revel. 17. 6. And therefore, may I not say to thee, as once the Lord Christ said to James and John, *Luk. 9. 55.* who when the Samaritans would not receive them, they *queried* with him, whether they should not call for fire from Heaven, as *Elias* did, and consume them? To whom the Lord Christ made this reply, saying, *Ye know not what spirit ye are of; for the Son of Man came not to destroy mens lives but to save them.* Therefore, O Richard Brown, examine thy spirit, and see whether it be from Christ or not; *For a Kingdom divided against it self cannot stand.*

And how can men profess themselves to be Christs Disciples, and yet when they *kill, banish, or hale to prison* for the name of Christ, they think they do God good service? Can these things stand together? are these things agreeable to the mind of God upon a Scripture account? Examine thine own heart, and try thine own wayes, and as thou professest thy self to be a Christian, lay thy Actings to the Rule of Gods Word, try and examine them according to that saying of our Apostle, *1 John 4. 1.* — *Try the spirits whether they be of God?* But if, upon a Scripture account, thou art not willing to enter into judgement with thy self, then be perswaded to try thy self by that Light within, as that People called *Quakers*, require their Hearers; Even by the Light of Nature, that which men have given them to witness for or against them, that which will either *accuse or excuse*, even that Witness-bearer, spoken of by our Apostle, *Rom. 2. 14.* which Light is to be followed by those that have not the written Law of God to Regulate them; and therefore we shall read the Text thus, *For when the Gentiles which have not the Law (written) do by Nature the things contained in the Law (written) these having not the Law (written) are a Law unto themselves, which shews the work of the Law (written) to be written in their hearts, their Conscience also bearing them witness, and their thoughts in the mean while accusing or excusing one another:* So that that which doth *accuse or excuse*, is *Conscience*, or that *Light within*; so that by their rule, *Conscience*, or the *Light of Nature*, is Christ; because it doth make manifest, and so they run it up; That which doth make manifest is *Light*, and Christ is *Light*, and this *Light* is *Christ*, or the *Spirit of Christ*; Christ and his Spirit is one, and cannot be divided; and so that *Christ*, or their *Light within them*, is in them their *hope of glory*. I say again to thee, Richard Brown, Didst thou but act and walk as the *Heathens and Gentiles*, didst thou but walk just according to the *Light* of

of *Nature*, thou wouldst not dare to act as thou hast and dost.

And seeing *Conscience* is that which doth either *accuse* or *excuse*, and that thou hast and dost that which in *Conscience* ought not to be done; let me in plainness tell thee, I fear thy *Conscience* is *asleep*; I say, it is to be feared *Conscience* is and hath been a long time in a deep *Lethargy*; therefore jogg it, rouse it, awake it, tell it, it hath slept long enough, and that thou hast need of it, for thou hast an *Alarm* from one of the *Sons of Zion*, that telleth thee thy Condition is sad, and that he is such an one unto thee, as once the Lord Christ was to the Woman at the *Well of Samaria*, *John 4. 17, 29.* that he is down-right with thee, and telleth thee in plainness of speech what thou hast done, and what is thy danger, and what thy *acts of violence* will bring thee to.

And when *Conscience* is thoroughly awaked, ask it seriously, and desire it to satisfy thee plainly, whether it doth judge, that thou thy self couldest be willing to be served, as thou hast served many a poor man, yea many a miserable poor man, that thou hast cast into Prison? And were thy Children tender and young, as possible some of theirs are, at thy poor, empty, and naked house, crying out for bread; and thou kept in Prison not in a capacity to gain thine own nor theirs, even to the wounding of thy Soul, and to the great burthen of thy Spirit; Ask thy *Conscience* also, whether it ought not to make scruple of an *Oath*, especially in *Swearing* for and against? and whether thou couldest be willing to be forced to *Swear* one day for this thing, and another day against that same thing? Ask it also, whether it could be willing to be forced to go to such a Worship as is meerly *Formal*, *Carnal*, and in a great measure *Papal*, when it is really convinced of the contrary? and whether it could be willing to be forced to maintain an *Antichristian Ministry*, in opposition to the true Ministers of Jesus?

I say again, O *Richard Brown*, if thou art not willing to act as a Christian upon a Scripture account, then rouse up, and awaken thy *Conscience*, and act but like a meer Heathen; and confident I am, thou wilt find more comfort in it in the conclusion, than thou wilt in thy present actings by many degrees.

For now thou art *Persecuting the People of God*, not knowing in what Relation they stand to the great God, and his Son Jesus Christ; for as the whole bulk of mankind was in a lost condition, and as our first Parents sold us all, by reason of their first transgression; so God found a way out of his meer Love, to buy us again to himself; for so saith our Apostle, *1 Cor. 6. 19, 20. Ye are not your own, for ye are bought with a price; therefore glorify God both in your bodies and in your spirits, which are Gods.* And *1 Cor. 7. 23. Ye are bought with a price,* be

not

not the *servants* of *men*; And he that bought us, faith by his Son, *Mat. 5. 34. Swear not at all*; and yet thou dost imprison men and women, because they will not serve men in *Swearing* for them, and when they would have them.

Secondly, We *cost* God dear, even his own Son, *Tit. 2. 14. yea, the precious blood of that Son*; For so faith the Text, *1 Pet. 1. 18. For ye are not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious Blood of the Son of God, as of a Lamb without blemish, and without spot: Yea, by the Blood of him that loved us and washed us from our sins in his own Blood, Rev. 1. 5. and Rev. 5. 9. and Heb. 9. 12, 13, 26.*

And so, First, We are his *Portion*; for the *Lords People* are his *Portion*, *Deut. 32. 9. Zech. 2. 12.* And now *Richard Brown*, consider what thou art doing, thou art squandering away the *Lords Portion*; thou wert better by many degrees be doing something else, for the very *hairs* of their heads are all *numbred*, *Matt. 10. 30.* and he that *toucheth them, toucheth the apple of Gods eye*, *Zech. 2. 8.* Yea, so faith the Prophet *Moses, Deut. 32. 10.* speaking of Gods People; he found them in a *Desart Land, in a waste howling Wilderness, he led them about and instructed them, he kept them as the apple of his eye.* And this was the Prayer of *David* when he was in distress, *Psal. 17. 8. Keep me, (O Lord) as the apple of thine eye, hide me under the shadow of thy wings.* Mens *Portions*, we know, are to be employed for the benefit of the Owners, and the People and Portion that *cost* God so dear, should be improved for God, by setting forth his glory in their several and respective *Meetings*, and increasing their number; But thou hast shut up their *Meetings*, and shut them up into *Prison-holes, and Dungeons*: O *Richard Brown*, how wilt thou answer the *Lord Jehovah*, for these thy cruel dealings? O in the fear of the Lord, consider thy ways, and the *Lords Patience* yet towards thee! should the Lord be but as cruel to thee as thou art to his *Portion*, his poor, peaceable, innocent, harmless People; What dost thou think would become of thee to Eternity? Turn back again to the *Law-case* in *Page 32.* and read thy doom, what it will be except thou agree with him, whom thou hast thus made thine Adversary, even *quickly whilst thou art in the way.*

Secondly, As they are his dear *Portion* by Purchase, so they are his *Heritage*, *Joel 2. 17.* and God by his Spirit in his servant, *1 Pet. 5. 3.* requires those that are the *Elders* over his People, that they *Lord it not over Gods Heritage*, as the *Parish-Priests* use to *Lord it* over their *Flocks*, and the *Bishops* were wont to *Lord it* in their *Dioces*: But consider O *R. Brown*, since thou wert *L. Mayor*, how thou hast *lorded, nay tyrannized* over



over Gods *Heritage*, whom thou by the Lord never hadst an appointment to overlook, nor watch over ; therefore see the danger thou art in for thy so doing, as well as others in all other *Heathenish Nations* ; for saith the Lord, *Joel 2. 2. I will gather all nations, and bring them down into the Valley of Jehoshaphat, and will plead with them there; for my People and for mine Heritage, whom they have scattered among the Nations.* Yea I say, O Richard Brown, that God will reckon with thee for those that thou hast Imprisoned, by which meanes thou hast scattered the Flock, and ditperfed, derided, and despised Gods *Heritage*; For thus saith the Lord, *Vers. 11. Come ye Heathen, (and I say) O Lord Mayor of London,* that hast not acted so well as most of the *Heathens*, unless thou Repent, thou also shalt there be Reckoned withall ; and that Reckoning will be terrible, for *Vers. 16. The Lord shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall be shaken.*--- And *Vers. 19. Egypt shall be a desolation, and Edom a desolate wilderness, for their Violence against the Children of Judah, because they have shed innocent blood in their land :* then beware, O BLOODY MAJOR.

Thirdly, And as Gods People are the *Portion* and *Heritage* of God, so they are the *Vinyard* of God; for so saith that Kingly Prophet, *Pf. 80. 15. They are Gods Vine, & the Vinyard which his own right hand hath planted;* Yea, so also as saith that Evangelical Prophet, *Isa. 5. 1. I will sing a song to my welbeloved, a song of my welbeloved, touching his vinyard my welbeloved hath a vineyard in a very fruitful hill, and he fenced it, and gathered out the loose stones thereof, and planted it with the choicest Vine.* And *Vers. 7. The Vinyard of the Lord of hosts is the house of Israel, and the men of Judah are his pleasant plant.* And, saith the Lord by his Prophet, *Zech. 12. 2. Behold, I will make Jerusalem a burthensome stone, and a cup of trembling unto all the people round about; and vers. 3. I will make Jerusalem a burthensome stone for all people, all that burthen themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.* Then let all Persecuting spirits have a care, how they tread down Gods Vinyard, for saith the Prophet, *Jer. 50. 10, 11. For Chaldea shall be a Spoil, all that spoil her shall be satisfied, saith the Lord; Because ye were glad, because ye rejoiced, O ye Destroyers of my People :* Then have a care of thy self, O Richard Brown, for God will have a Controversie with thee, for thy treading down his *Vinyard*, for he is the *Husband-man*; yea so saith our Saviour, *John 15. 1, 2. I am the true Vine, and my Father is the Husband-man; every branch in me that beareth not fruit he taketh it away.* So that thou art but a drudge, a servant to lop off the fruitless branches; and therefore know, that thou art not set on work  
eicher

either to cut off fruit-bearing-branches, nor the Vine, but thou behavest thy self hitherto, as if thou wert set on work to *root up the Vine*, even *King Jesus*; and therefore know, that in the midst of thy fury thou mayest make more haste then good speed; and therefore in the Name of the Lord, I am come to let thee know, that this Stone cut out off the mountain without hands, Dan. 2. 34. this Stone which the builders rejected, the same is made the Head of the Corner, and this is the Lords doing, and it is marvellous in our eyes; Therefore have a care of being too fie with him; for whosoever shall fall upon this stone, he shall be broken: but on whomsoever it shall fall, it will grind him to powder; Yea, so saith our Vine, *Matth. 21. 42, 44.* Then have a care of thy self, O Richard Brown, for if he fall upon thee, he will break thy Lordship to pieces; for he shall fall on the feet of the Image, and break it to pieces, Dan. 2. 34, 35.

Fourthly, As Gods People are his Portion, his Heritage, and his Vineyard, so they are his Sheep and his Flock; for he is our God, and we are the People of his Pasture, and the Sheep of his hands, *Psal. 95. 7.* For know ye, (yea I say again and again, know ye, ye Persecutors) Know ye, that the Lord he is God, it is he that hath made us, and not we our selves, we are his People and the Sheep of his Pasture. And thus he led his Flock of old by the hand of Moses and Aaron, *Psal. 77. 7.* Thus did he by, and to his Flock of old under that Legal dispensation, and he shewed himself valiant for his Flock and his Sheep, and that by the hands of Moses and Aaron; Witnes those ten Plagues he brought upon that Oppressing Tyrant, Pharaoh King of Egypt; for saith the Lord, *Exod. 3. 7, 8. I have surely seen the Affliction of my People which are in Egypt,* (yea and so he doth in England, for it is not fair pretences that can blind his eyes, or stop his ears) for (saith he) *I have heard their cries, by reason of their Task-Masters,* (that would violate their Consciences) *for I know their sorrows, and am come down to deliver them out of the hands of the Egyptians;* and he is the same God still, for he can both see, hear, and will in his due time deliver: For they are his Sheep, and if they can but behave themselves like Sheep, if they can but suffer their Wool to be torn off their Backs, by such *Bryary Brambles & Thorns* as thou art, O Richard Brown, if they can but according to the Requirement of that Shepherd and Bishop of their souls, *1 Pet. 2. 25. that great Shepherd of the Sheep,* (who became so) *through the Blood of the everlasting Covenant,* *Heb. 13. 20.* I say, if they can but follow his example, who left himself an example for them, *1 Pet. 2. 21.* who although he was the great Shepherd, yet he was oppressed and afflicted, and he opened not his mouth; Yea, he was led as a Lamb to the slaughter, and as a sheep before the shearer

is dumb, so opened he not his mouth, *Isai. 53.* who requireth that his Sheep should learn of him; for saith he, *I am Meek and Lowly in heart, and they shall find rest for their Souls, Mat. 11 29.* who also requireth, *Luke 21. 19.* that in their patience they should possess their Souls. And if they can but follow the word of Command given out of the Mouth of this great Shepheard, the Captain of their Salvation, who himself was made perfect through Sufferings, *Heb. 2. 10.* I say, if they would but observe his word of Command, *Mat. 24. 6.* that when they shall hear of Wars and Rumours of Wars, Nation against Nation, and Kingdom against Kingdom, that then they be not troubled: But, with the Flock of God gone before them, that they stand still, and see the Salvation of the Lord, *Exod. 14 13.* for he will come down in flaming fire, to take vengeance on them that know not God, and obey not the Gospel of Christ, *2 Thes. 17. 8.* But upon Mount Zion (or to the Flock of God) shall be Deliverance, and there shall be Holiness, and the House of Jacob (or the Seed of Faith) shall possess their possessions, *Obadiah 17.* For saith the Prophet, *Isai. 34. 1, 2, 8.* Come near ye Nations, and hear, and hearken ye People, Let the Earth hear, and all that is therein, the world and all things that come forth of it; for the Indignation of the Lord is upon all Nations, and his fury upon all their Armies; for it is the day of the Lords vengeance, and the year of recompences, for the controversies of Zion: For saith the Prophet, *Zech. 9. 16.* And the Lord their God shall save them in that day, as the flock of his People, for they shall be as the Stones of a Crown lifted up, as an Ensign upon his Land. O then have a care Oppressors, both how and whom ye oppress, for it will be your own safety.

5. For as they are his Portion, his Heritage, his Vineyard, and his Sheep and Flock; So they are Gods Garden; for so saith the Lord, *Cant. 4. 12.* A Garden inclosed is my Sister, my Sponse. The people of God are his Plants, yea, so saith the Lord Christ, *Mat. 15. 13.* Every Plant that my Heavenly Father hath not Planted, shall be rooted up: for if we have been planted into the likeness of his Death, we shall also be in the likeness of his Resurrection, *Rom. 6. 5.* And saith our Apostle, *1 Cor. 3. 6.* I have planted, and Apollo watered, in a Gospel Church; and saith Hosea of the Church of old, *Ephraim is Planted in a pleasant Place, Hos. 9. 13.* though Ephraim did not bring forth good fruits to God; and therefore Ephraim must be weeded, for Ephraim shall bring forth his Children to the Murderer. Therefore thou, and such as thou art, O Richard Brown, are but Weeders of Gods Garden; those Plants that are of our Heavenly Fathers Planting, thou mayest root up; For my

*Father*, saith Christ, John 10. 29. *is greater than all, and no man is able to pluck them out of his hand.* Then look about you, O you Seed of God, for ye are made partakers of Christ, if ye hold *fast your Confidence stedfast unto the End*, Heb. 3. 14. I must confesse it is high time the Weeders were at work, for the Weeds are grown high in the Church of Christ; but if thou shalt pluck up and offer violence, to the choice Flowers and fruit-bearing Branches to God, our Gardener will be very angry with thee; nay I question, whether he will not turn thee out of his service; therefore it is requisite thou beest good in thine Office; and for the Information of thy Judgement, in order to the Reforming of thy violent *Actings*, Read, I beseech thee, what God hath done with such violent Weeders, *Isaiah 10.* from 5. to 20. *Amos 1.* and *Isai. 13.* all the whole Chapters.

And as Gods People are his Garden; So Christ taketh a delight in them; For he walketh in the midst of the seven golden Candlesticks, *Rev. 1. 12, 13.* Revel. 2. 1. Yea, saith the Spouse, *Cant. 6. 2.* *My beloved is gone down into his Garden, to the Beds of Spices to seed in the Gardens, and to gather Lillies,* to smell those Fragrant Gifts and Graces of the Spirit, which are so delightful to me, as that I even feed upon them; I pluck them even with as much delight, as men pluck Lillies, and their Choice, Ripe, and full blown Fragrant Flowers; and vers. 11. *I went down into the Garden of Nuts, to see the fruits of the valleys, and to see whether the Vines flourished, and the Pomegranates Budded;* to see how the young Ones, those Babes, those Lambs, those young Men in the Faith, have profited in the Profession of the Gospel; and those Vines, how they flourish; those strong Men and Fathers, whether they bring forth Fruit as well as Leaves, whether they have the possession, as well as Profession of the Gospel; how they flourish, yea, how they abound in every good Work.

And in *Cant. 4. 16.* The Spouse being sensible of the want of the constant breathings of the holy Spirit, which saith our Saviour, is as the Wind *Blowing where it listeth*, she cryeth out, *Awake O North Winde, and come thou South; blow upon thy Garden, that the Spices thereof may flow out; Let my beloved come into his Garden, and eat his Pleasant Fruits;* as if she should say, without thee, by the incomings of thy Spirit we can do nothing; we cannot shew forth Love, Joy, Peace, Patience, Long-suffering, Gentleness, nor Goodness, Meekness, nor Temperance, without the Breathings of that Holy Spirit of thine; therefore give us what thou requirest from us, and then come into thy Garden, and feed of thine own.

And

And now O Weeder consider what thou hast done, thou shuttest up the Garden Doors that are within thy Jurisdiction, thou rootest up the Flowers, Vines and Plants, throwest them on heaps, and lockest them up in noysom Prisons, Holes and Dungeons, amongst noisom and very infectious Weeds: Indeed more I might say, but I shall forbear, yet not forbear to tell thee, that the *Mr. Gardener*, seeth and beholdeth it; And I shall mind thee of the words of that Kingly Prophet, *Psal 10. 13, 14, 15. Wherefore do the wicked contemn God, he hath said in his heart thou wilt not require it; But thou hast seen it (O Lord) thou beholdest mischief and spite, to require it with thy hand; the Poor (yea, every one of thy poor Flock) committeth himself unto thee, thou art the help of the Fatherless: Break thou the Arm of the Wicked (saith that Holy Man, vers. 15. and of the Evil man, seek out his wickedness, till thou find none.*

But I shall say, and that in the singleness of my Soule, O Lord give *Richard Brown* a sence of the Evil of his wayes, let him see O Lord, the ugliness of a Persecuting Spirit, and whence it is, shew him wherein he hath failed in all his Acts of Violence, and Oppression, and cause him to hear a Word from Heaven, and that from thy Son, for the Eternal good, Benefit, and well-fare of his poor Soule, saying, *Brown, Brown, why Persecutest thou me?* and let him know that thou O Lord God of recompences, wilt surely require; cause him O Lord to be so sensible of the Evil of his wayes, as that he may search out his own Iniquities, Transgressions and Sins, and that he may set them before him, and may be sensible of them in their several aggravations, as that he may see himself a nothing Creature without a Saviour; And that he may so close with thy Son Jesus upon his own terms, as that of a Persecuting *Saul*, he may become a Preaching *Paul*, that so he may Build again that which (as to thy People) he hath destroyed; and may destroy (as to himself) that which he hath builded, that so he may purge out that old Leaven as he may become a new lump unto thy self, when he shall be translated out of the Kingdom of darkness, into the Kingdom of thy Dear Son; that so as he hath Squandered away thy Portion, ruined thy Heritage, troden down thy Vineyard, and as much as in him lieth, slain thy tender Lambs, Sheep and Flock, shut up thy Garden, rooted up thy choice Vines, Fragrant Flowers, and Buds of Spices; So O Lord for the time to come he may, as much as in him lieth, repair thy Portion, rebuild thy Heritage, repair thy Vineyard, Re-inliven thy Flock, and replant and replenish thy Garden; that so thy People O Lord may see that Prophecie of the Prophet *Isaiah*, in a good



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measure fulfilled to them in their days that *Kings Rulers, and Governors,* may be *their nursings Fathers, & their Queens shall become their nursing Mothers* ; Yet Holy God, if it shall be thy will to suffer thy People yet to undergo the hand of *Persecution* , Teach every one of thy faithful Ones, readily and willingly to lay , *Not as I will, but thy Will be done* ; And as thou hast brought them forth in Suffering times ; So for the sake of thy Son Jesus, give Suffering Spirits, and Suffering Resolutions, that so they may in the midst of their distresse, Glorifie thee, by their Patient, willing, courageous and undaunted behaviour ; And O Lord, Inable them by the Incomings of thy own Spirit, so as that they may suffer purely and alone for their bearing their Testimoe for *Jesus*, against *Jesuits*, and *Romes Abominations*, against Tyrannical Oppression of Oppressors, and against all things that are contrary to *sound Doctrine, Truth, and true Piety*, to the pulling down of *Vice*, and the establishing of *Virtue* ; to the undeceiving the Deceived, the Confirming them that do stand, to the healing the Backslider, even to the showing down of Gods blessings upon the Nation ; that so in our Sufferings, our God may support us, Inable us, in and under our Sufferings ; so as that when we come to die, we may so die, as that we may live in Glory Eternally.

And now, *Richard Brown*, that thou mayst the better consider of thy wayes, I shall lay before thee what God hath done to the *Persecutors* of his People formerly ; that so, if possible, thou mayest be Reclaimed.

Then first consider, *Pharaoh King of Egypt*, in those *ten Plagues* he suffered in his own Country and Habitation, after he had contrived the ruine of Gods People, when he himself sought to bring Gods People at an *under*, he himself was suddenly brought Low, *Exod. i. and Exod. 7. and 8, 9, 10, 11, 12, Chapters*, and whilst he still retained his *Malice* against them, Gods *Judgements* are renewed ; when he pursues Israel to *destroy* them all, God utterly ruines him and all his that pursued them, and that most Miraculously ; for the Red Sea was before them, and *Pharaoh* and his Host behinde them, and now in all probability the People of God must perish ; but *Israel* waits upon God, and God most Miraculously *divides the Sea*, and causeth *Israel* to go over dry-shod ; But when *Pharaoh*, his Host and his Chariots pursued them, the Waters returned and over-whelmed them all, *Exod. 14. from 22. to 30.*

Again, we see in *Hamans* case, that when he had so far prevailed with King *Ahasuerus* as that all the *Jews* must be put to death, proud  
*Haman*

*Haman* himself was hanged on the Gallows he had prepared for Poor *Mordecai*. Behold O *Richard Brown*, dost thou not remember an old *English Proverb*, that saith, *Harm watch, harm catch*; in plain *English*, I must tell thee, that *Israels* God is a Just God, and I would have all those also know to much, that do tell *King Charles*, as *Haman* told *Ahasuerus*, that there are a certain People scattered abroad, and dispersed among the People, in all the *Provinces* of his *Kingdom*, and their *Laws* are diverse from all People, neither keep they the *Kings Lawes* (for when he saith, by his Proclamation, Meet nor, yet they will Meet, as through Mercy it is at this day) Therefore it is not for the *Kings* profit to suffer them; therefore say they, If it please the *King*, let it be written, that they may be destroyed: but I would have all such Persecuting Spirits know, that *Israels* God doth neither slumber nor sleep, but is a Covenant-keeping God, and will never leave nor forsake those that depend upon him.

For when an upright-hearted *Daniel*, shall faithfully serve his God and his King, in so much that he is hated of the rest of the *Princes* and *Presidents*. *Dan. 6. 4. 5.* And that they can find no fault in him, save in the matter of his God; then a Decree must be Cogged for, a Royal Statute as they call it, that must be made after the Law of the *Medes* and *Persians*, which altereth not, which is, That whosoever shall ask a Petition of any God, or man, for thirty dayes, save of the King, shall be cast into the Den of Lions: But when *Daniel* knew that the Writing was Signed; (what then) did he do as the Professors of our dayes generall have done? I answer to their shame, No; he turned not his Back upon his God, nor upon the waiting upon his God in his constant course, times, place, and manner; For as soon as *Daniel* knew that the Writing was Signed, he went into his House, and his Windows being opened in his Chamber towards *Jerusalem*, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime; It is worthy our serious consideration, as he did Afore-time, so he doth now, the *Kings* Royal Decree altereth not his serving his God, nor the fear of the Den of Lions, but he prays and gives thanks three times a day, as he did afore-time; whereupon faithful *Daniel* must be cast into the Den of Lions; but that God sent his Angel to shut the mouthes of the Lions, that *Daniel* so constantly and faithfully served, and *Daniel* must be released: But shall his Accusers escape? No, for they dig a pit for another; but are fallen into the ditch that they have digged; for no sooner *Daniel* out, but his Accusers in; for saith the Text, The King Commanded, and they brought those that had Accused *Daniel*, and cast

cast them into the Den of Lions; them, their children, and their wives; and the Lions had the mastery of them, and brak all their bones in pieces; ere ever they came at the bottom of the Den, Dan. 6. 24. Will the mighty men, in Nebuchadnezzars Army, by the appointment of the King, cast *Shadrach, Meshach, and Abednego*, into the seven times hot fiery Furnace? The Flame shall fasten on them, and shall destroy them, Dan. 3. 22. Thus evil shall slay the Wicked, and they that have the Righteous shall be desolate, Psal. 34. 21.

And that I may the better set home the certainty of this truth upon thy heart, O Richard Brown; I shall lay before thee something out of the History of the Church, that so thou mayest see how the Judgements of God have all along followed Tyrannical Oppressors, even to the advancement of his own Glory and his Peoples good.

Eusebius Pamphilus, in his fifth Book, of the Life of Constantine, and the 50. Chap. telleth us, that the Emperour Maximinus was a great Persecutor of the People of God, insomuch that he exprest his rage against them with great fury; but before he could satishie his thirst with the Blood of Just and Religious men, God began to lay Judgements on him, and began to invade his body, that so he might recover his mind; for an ulcerous Fistula did breed in his secret parts, which in time did eat into his bowels, having a number of worms, which did breed in it, and yeeld a deadly stinck—insomuch that he became a Lamentable spectacle to all men: thus being full of pain and misery, and troubled in Conscience for Oppressing the Church, presently in all haste, he confessed his fault to God, and commanded them to make their accustomed Supplications and Prayers for him to God.

And thus we see God many times meets with men for their misdoings against his People, as he did of old, Psal. 105. 14, 15. when he suffered no man to do them wrong, yea (when he) reprov'd Kings for their sakes, saying, Touch not mine Anointed, and do my Prophets no harm. And let me tell thee O Mayor, I am perswaded it would be a benefit to thy soul, if God should so gently lay his hand on thee, that so thou mightest know thy self, and know his peaceable people; but the Lord is now giving thee a Warning by me his unworthy servant, then slight it not; I say as thou tenderest thine own preservation, and as thou prizest thine own peace, be at peace with the peaceable People and Flock of God.

But this ulcerous Fistula in Maximinus becometh not a full cure to his Soul, nor a thorough means of the curing of his inveterate and malignant mind; But Pharaoh-like, he begins again, suddenly after a little ease, to disturb the People of God afresh, who, saith the said Author,



thor, in the 51. *Chapter*, of his said book, *striving to exceed others in wickedness*, began to invent new wicked projects against them; putting the Christians to death by fire and sword, by barrels full of nails, by exposing them to wild beasts, or casting them into the sea; and besides all this, he invented a new kind of *torture*, which was to put out their eyes; so that multitudes of men, women and children, had their eyes put out; first with hot Irons, and afterwards were tortured in divers strange manners; for which Gods *Revenge* afterwards overtook him, &c. For bringing an Army into the *Field*, to fight against an Enemy, who wanting the assistance of God, he was overthrown; and so putting off his Royal apparel, which, saith the story, he was unworthy to wear; he thrust himself among the common Souldiers, and afterwards betook himself to flight; and having disguised himself in the habit of a Serving-man, he hid himself in Towns and Villages; but he could not hide himself from the watchful eye of Divine Providence; for after he thought himself in safety; he was stricken with a thunder-bolt to the ground, his body being so withered and shrunk up with it, that it could hardly be known to be the same, for it looked like a dried Car-cass.

And, saith the said Author in his 52. *Chapter*, when *Maximinus* intended to plague the Church of God more vehemently; his *Eyes dropped out of his head*, and he was left stark blind; and that punishment which he had invented against the *Christian Partys*, the same by Divine Justice, was inflicted on himself; who at last living in this miserable manner, he began to confess and acknowledg the Christians God; affirming, that he had found by experience, that the Christians God was the true God.

And seeing God is so Just, and so Severe a God, let me in his Name, and in his Fear desire thee, O *Richard Brown*, to consider of thy *violent doings*; and know, that he is the same God still; and is as *Powerful* as ever, and as *Just* as ever, and as *Severe* as ever, and as *Loving* to his own People as ever; then be more moderate to his People, lest he be as Just, and as Severe to thee as he hath been to others; For saith the Prophet *David*, — *Evil shall hunt the Violent man, to overthrow him*, Psal. 140. 11. *For the Wicked through the pride of his countenance will not seek after God*, Psal. 10. 4. *God is not in all his thoughts*. For his ways are always grievous: *thy judgements are far above out of his sight*, vers. 5. *He saith in his heart, I shall not be moved: for I shall never be in adversity*, vers. 6. *His mouth is full of cursing, and deceit, and fraud: under his tongue is mischief and violence*, Vers. 7. *He lieth in wait secretly, as a Lion in his Den: he lieth in wait to catch the Poor*, he doth

doth catch the poor when he draweth him into his net, he croucheth and humbleth himself, that the poor may fall by his strong ones, vers. 9. 10. He hath put forth his hands against such as be at peace with him, he hath broken his Covenant; the words of his mouth were smoother then butter, but war was in his heart; his words were softer then oyl, yet were they drawn swords, Psal. 55. 20, 21. He hath said in his heart, God hath forgotten, he hideth his face, he will never see it, Psal. 10. 11. Arise O Lord God, lift up thine hand, forget not the humble, vers. 12. Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it, vers. 13. Thou hast seen it, for thou beholdest Mischief and Spite to requite it with thy hand: the poor committeth himself unto thee, thou art the helper of the fatherless. And notwithstanding thy Fury, O Richard Brown, The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked, Prov. 10. 3. The way of the wicked is darkness: they know not at what they stumble, Prov. 4. 19. For they sleep not except they have done Mischief: and their sleep is taken away unless they cause some to fall. For they eat the bread of wickedness, and drink the water of violence, Vers. 16, 17. Thus whilst Blessings are upon the head of the Just, Violence covereth the mouth of the wicked: For the memory of the Just is blessed, but the name of the wicked shall rot. For, saith the holy man Job, Chap. 27. 13, &c. This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty. If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread. Those that remain of him shall be buried in death: and his widows shall not weep. Though he heap up silver as the dust, and prepare raiment as the clay, Vers. 20. Terrors shall take hold on him as waters, a tempest stealeth him away in the night. The east-wind carrieth him away, and he departeth: and as a storm hurleth him out of his place. For God shall cast upon him, and not spare: he would fain flee out of his hand.

And as Maximinius, as aforefaid, would be willing to go into any disguise, so that he might make an escape out of the hands of his Enemies; yet he cannot by these his evasions, escape from the Judgments of the great God, the which he assayed to do, but all in vain; for the wicked shall not escape: for if persons sin out the day of Grace, and become Reprobated, as to every good work, and so have their eyes closed, their ears heavy, and their hearts hardened, as was the eyes, ears, and hearts of Israel of old, even Gods own peculiar People, Isa. 6. 9. and Act. 7. 42. possibly they may go on for a time, and have no bonds in their death, but their strength is firm, they may have no trouble as other men, neither may they be plagued as other men; Therefore Pride compasseth them

them as a chain, yea, Violence covereth them as a garment; their eyes may stand out with fainesse, they may have more then their heart can wish, yet they may be corrupt and speak wickedly and lofsily concerning Oppression, *Psal. 73. 4.* &c. yet he that sitteth in the heavens shall laugh them to scorn; yea, the Lord shall have them in derision, *Psal. 2. 4.*

And now, O Richard Brown, I would begg thee, in the fear of the great *Jehovah*, to consider thy Condition, what it is, and how the Case standeth with thee, the which that thou mayst the better do, the Premises being duly weighed; Consider,

1. *What thou wast.*
2. *What thou art.*
3. *What thou shalt be to all Eternity.*

Secondly, Consider seriously,

1. *What thou hast done.*
2. *What thou art now a doing.*
3. *What thou shalt do to Eternity.*

And Thirdly, Consider,

1. *Where thou hast been.*
2. *Where thou art.*
3. *Whither thou shalt go to Eternity.*

O I beseech thee in Gods fear Consider thy standing, thy breath is in thy nostrils as well as others, and God may as soon send his Messenger Death to thee, as to another; for the Lord will *abhor the Bloody and Deceitful man*, *Psal. 5. 6.* For saith the same Prophet, *Psal. 55. 23.* But thou O Lord, shalt bring them down into the pit of Destruction; for bloody and deceitful men shall not live out half their days: But what man is he that desireth life and loveth many days, that he may see good? Depart from evil and do good, seek peace and pursue it; For the eyes of the Lord are over the Righteous, and his Ears are open to their Cry; But the face of the Lord is against them that do evil, to cut out their Memorial from off the Earth. And should the Lord take thee away in this cruel, inhumane, merciless, violent, bloody-minded Condition; what would become of thee to Eternity? for as Death leaveth a man, so Judgement, shall find him; If Death put a man into the hole of the Earth, a cruel, an inhumane, a merciless, a violent, a bloody-minded man; so shall Judgement find him. Consider I beseech thee, that the Fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, meekness and temperance, *Gal. 5. 22.* whilst the Works of the Flesh, some of which are manifestly these, hatred, malice, wrath, strife, envyings, murders; the living in any one of which, will exclude a man from Heavens Glory, *Gal. 5. 20, 21.*

And that thou mayest see, what I really intend in this my Alarm ; I shall, after the *thundring* out of Gods Judgements against Oppressors, and tyrannical Oppressors, I shall, I say, in Christian Love, lay before thee, some *flashings* of pure and glorious Gospel-Light, to the refreshing thy soul, and to the enlightning the eyes of thy understanding; that so thou mayst, if thou art willing to it, even be recovered out of thy sad condition : For, as I said in the beginning of my Discourse, from *Isaiah* the first ; so shall I begin my Conclusion, and say to thee, and to all Tyrannical Persecuting Spirits, *Your hands are full of Blood*, therefore wash ye, make ye clean, put away the evil of your doings from before the Lord ; cease to do evil, learn to do well, seek Judgement, relieve the oppressed, judge the fatherless, and plead for the widows ; And then come and plead with the Lord, and if ye so do, though your sins were as scarlet, they shall be as wooll ; though they be as crimson, they shall be as snow ; For God is a merciful, a loving, and a tender-hearted God to poor sinful souls ; who, if ye will believe himself, saith, *As I live, I have no pleasure in the death of him that dieth, but that the wicked turn from his ways, and live ; Turn ye, turn ye from your evil ways ; for why will ye die, O house of Israel ? Ezek. 33. 11.* For if the wicked will turn from his all sins that he hath committed, and keep all my statutes, and do that which is lawful and right ; he shall surely live, he shall not die : All his transgressions that he hath committed, they shall not be mentioned unto him ; in his righteousness that he hath done, he shall live, *Ezek. 18. 21, 22.* For, *The Lord is long-suffering to us-wards, not willing that any should perish, but that all should come to repentance, 2 Pet. 3. 9.* O then, Richard Brown, and all persecuting and violent spirits, in the fear of the Lord, be perswaded by the Lord, to cast away from you all your transgressions, whereby ye have transgressed ; and make you a new heart, and a new spirit ; for why will ye die ? ( *O Bayors of London, and Justices of England* ) For I tell you again and again, that I have no pleasure in the death of him that dieth ; wherefore turn ye your selves and live, *Ezek. 18. 31, 32.* See the willingness of an offended God, to be friends and at peace with an offending soul ; nay, he thinks much of every minutes time that ye spend, before ye come to him ; For hear how he crieth out, by that Wise man, saying, *How long*, ( I pray mind the tearms ) *How long ye simple ones, will ye love simplicity, and ye scornors delight in scorning, and fools hate knowledge ? Turn ye at my reproof : And what then, may some Poor, Ignorant, Malitious, Envious, Cursing, Swearing, Rending, Tearing, Persecuting soul say ; What shall we have upon our Returning ? Behold, this thou shalt have, I will pour out my Spirit upon you, I will make known my words unto you, Prov. 1. 22, 23.*

I will

I will give you my Spirit, that shall lead you into all truth, John 16. 13. whole operation in you, will produce other effects, then *Envy*, *Slandring*, and *casting into Prison, Strong-holds, and Dungeons*; for the fruits thereof, are, *Love, Joy, Peace, Long-suffering, Gentleness, Meekness and Temperance*; So that if your sins were never so Red, though they be of never so deep a dye, yet forsake them; and the Blood of a Crucified Jesus shall cleanse you from all sins, 1 John 1. 7. For he is the Propitiation for our sins, and not for ours onely, but also for the sins of the whole World, 1 John. 2. 1, 2. Therefore take that good advice from the Lord, given by his servant *Peter*, to those *Jewes* that were the Actual Betrayers and Murtherers of the Lord Christ, Act. 2. 38, 39. Repent ye therefore, and be Baptized every one of you, in the Name of Jesus Christ, for the Remission of Sinnes, and ye shall receive the gift of the Holy Ghost; Which Holy Ghost, or Spirit of Truth, will lead you into all truth; and will make a clear discovery of Truth from Error, of Light from Darknes: I can, through mercy, say it will do so; I have found it, and it is the desire of my soul, that you, and all the men of the world, should find and know it; And this is one, and the great and main cause, why I write this *Alarm*; that so thou mightest be made sensible of what thou hast done, and what thou hast to do. For, for my own part, I my self have been as *Zealous* as thou canst be; and had I had but as much Power as thou now hast, I do really believe, (unless Conscience had flown in my face) I should have done as much as thou hast done; And I knowing thy conditon by mine own, and by comparing my past, with my present Condition; I could do no less in Christian love than what I have done; For I through mercy have taken out this Lesson, in what the Lord requireth me, in what he said to *Peter*, that when I am *Converted*, I should strengthen my brethren: And herein I desire to do by another, as I would have another do by me; And I would, if another saw me running headlong to destruction, that he should let me know the danger; that so I might, if possible, escape and avoid it. And thus, O *Richard Brown*, I have done to thee, I profess in the presence of the Lord, no otherwise than I would have thee, or another, do to, and for me; and as I have spoken boldly to thee, to let thee know wherein thou hast failed, and run thy self into an eminent Danger; so I shall be as ready to shew thee a Remedy; and shall let thee know, what Relief I have found, & by whom; that so, thou with me, mayest have cause to magnify the free Grace, Love, and Mercy of that God, who hath done such great things for poor, worthless, sinful, rebellious, malicious, and persecuting Spirits, as now thou art, and I my self have been: And therefore I shall let thee know,



that there is one *Jesus of Nazareth*, a man approved of God; who, amongst the Jews, by *Miracles, Signes and Wonders* was owned of God, *Act. 2. 22.* who was sent forth of God, to be a *Propitiation* through his *Blood*, to declare his *Righteousness*, for the *Remission* of sins that are past, through the *forbearance* of God, *Rom. 3. 25.* For there is no other Name given under Heaven, by which men can be saved, *Act. 4. 12.* For him hath God the Father sealed, *John 6. 27.* And herein was the Love of God manifested towards us, because that God sent his onely begotten Son into the World, that we through him might live, *1 John 4. 9.* For, saith our Apostle, *Jesus Christ came into the World, to Save sinners, of whom I am Chief, 1 Tim. 1. 15.* For there is one God, and one Mediator between God and man, the Man Christ Jesus; who gave himself a Ransom for all, to be testified in due time, *1 Tim. 2. 5, 6.* Who came to Seek, and to Save that which was lost, *Luk. 19. 10.* Who was that Lamb of God, that taketh away the sins of the World, *John 3. 29.* For God so loved World, that he gave his onely begotten Son, that Whosoever believed in him, should not Perish, but have everlasting Life: For God sent not his Son into the World, to Condemn the World, but that the World through him might be Saved, *John 3. 16, 17.* For, vers. 14. As Moses Lifted up the Serpent in the Wilderness, so also must the Son of Man be Lifted up; that Whosoever believeth in him should not perish, but have Eternal Life: And this is Life Eternal, that they might Know thee the onely True God, and Jesus Christ, whom thou hast sent, *John 17. 3.* But he that saith he Knoweth him, and Keepeth not his Commandments, is a Lyar, and the Truth is not in him, *1 John 2. 4.* So that, to Know God, upon a Scripture account, is to Obey God. For Samuel said unto Saul, *1 Sam. 14. 22, 23.* Hath the Lord as great delight in burnt-offerings and sacrifices, as in Obeying the voice of the Lord? Behold to Obey is better than Sacrifice, and to Hearken than the fat of Rams; but Rebellion is as the Sin of Witchcraft, and Stubbornness, is as Iniquity and Idolatry. So we see evidently, that what God Requireth from a Soul, if that Soul do not Obey God in that Requirement, God looketh upon that Soul to be a Rebel against him. And this is that which maketh many a poor man lie in Prison at this very day, that dares not transgress the Requirement of the Lord Christ; lest they be found Rebels against Christ, who saith *Mat. 5. 34.* Swear not at all.

O Richard Brown, it is said, *Rom. 5. 6, 8.* That When we were without strength, in due time Christ died for the Ungodly: For God commended his Love towards Us, (or to the Bulk of Mankind) in that whilst we were yet Sinners, Christ Died for Us; And there is more Joy in Heaven over One Sinner that Repenteth, than over Ninety and nine Just men, that need no Repentance,

*Repentance*, Luk. 15. 7. For this was one End why Jesus Christ came into the World; *Not to Call the Righteous, but Sinners to Repentance*, Matt. 9. 13. For Christ himself said, *Luk. 24. 46. Thus it is written, and thus it behoved Christ (or the anointed One) to Suffer, and to Rise from the dead; the third day; and that Repentance, and Remission of Sins should be preached in his Name among all Nations, beginning at Jerusalem.*

And now I am come to preach it to thee, O *Richard Brown*, and to all in this Nation, to whom this my *Alarm* shall come, that are of a *Persecuting Spirit*; and to all that are in a *Carnal, Dead, Sleepy*, and a *Drowsie Condition*, as to their souls eternal good, and shall say to thee and them, as once the Lord Christ said to thy Brother *Saul*, Act. 9. 4. O *Violent, Turbulent, Envious, Malitious, and Inveterate Spirits*; why *Persecute ye Christ*, in his Poor, Peaceable, Harmless, Innocent *Members*? And therefore, I shall say to every such soul, that is of this *Bitter Spirit*, as once *Peter* said, *Act. 8. 22, &c. Repent therefore of this thy wickedness, and pray God, if perhaps the thoughts of thy heart may be forgiven thee; for I perceive thou art in the Gall of Bitterness, and in the Bond of Iniquity*: And let me assure thee, O *Richard Brown*, and all others who are so spirited, that ye need not desire, as *Simon* desired *Peter*, vers. 24. to *Pray for him*, for that God that heareth Prayers, unto whom all flesh come, *Psal. 65. 2.* I say, that God that heareth Prayers, knoweth right well, that it is, and constantly was, my Request at the Throne of Grace, yea, and when I was in the *Dungeon* too; That God would open the eyes of your Understandings, that so ye might have a perfect sight of your Conditions; that so, both You, and your King, might be truly sensible of what God hath done for Him, and what God hath done for you; And that God would shew you all, what he doth expect, both from Him and You; And that he would shew you sensibly, how you are but *evilly requiting him*, in *Persecuting his peaceable People*, when he hath given you peace on every side; and thus whilst you were, and are seeking our Ruine, I both am and was praying for the good, welfare and benefit of your souls; And whilst you were striving to Ruine Us, and our Little ones, in Our Temporal Estates here; I was Praying for You, and the Eternal welfare of Yours in Glory. And thus I shall tell thee, O *Richard Brown*, and all men, and that in the very faithfulness of my soul, that, be as *Malitious*, and as *Hateful* against me as you will, and do with me for this My *Alarm*, My *Spite* cast into the *Kings Treasury*, My *Fannaticks Letter*, or My *Fannaticks Testimony against Swearing*; I say, shew your selves as great Enemies to me as you will; my Resolution

is,

is, and ( God assisting me ) ever shall be, according to the *Requirement of King Jesus*, to *Love You*, though you be mine *Enemies*; and as much as in me lieth, to do *Good* to You, though ye *Hate Me*; Yea, and the *Best Good* too, yea, and as much as in me lieth, to bring you to that *Chiefest Good*, to that *One Thing Necessary*; and also earnestly to *Pray* for You, though you *Despisefully use Me*: And this is the way, by which I shall evidence my self to be a Child of that *Father* who sent his *Son* to *Die* for *Thee*, for *Me*, and for *All* the *Sons* and *Daughters* of *Adam*.

## A Parley.

**A**ND now, O Richard Brown, before I *Retreat* from thy *Quar-*  
ters, I shall sound thee a *P A R L E Y*; although I may  
say to my self, and the Peaceable People of God, as once  
*Hezekiah* said to *Israel* of old, 2 *Chron.* 32. 28. *We need not*  
*be dismayed*, notwithstanding all the *Rude Multitude* that is with thee;  
For with Thee, is an *Armie of Flesh*, but with Us, is the *Lord our God*,  
to *Fight our Battels* for us; Though we are on the *Strongest side*, and  
have the *Best places of Defence*, *For the Name of the Lord is a Strong*  
*Tower*, the *Righteous flee* to it, and are *safe*, *Prov.* 18. 10. And they that  
*trust in the Lord*, are as *Mount Zion*, that cannot be *Moved*, but *Abideth*  
for Ever, *Psal.* 1. 25. Yea, when *Sinners in Zion* are *Afraid*, and  
when *Fearfulness* shall *Surprise* the *Hypocrite*, then *He* that *walketh Right-*  
*teously*, and *speaketh Uprightly*, *Isa.* 33. 14, &c. then *He* that *despise*th  
the *Gain of Oppression*, *He* that *shaketh his hands* from *taking of Bribes*,  
*He* that *stoppeth his Ears* from *hearing of Blood*, that *shutteth his Eyes* from  
*seeing of Evil*, ( as do many of the Peaceable Ones amongst the *Bap-*  
*tists* ) *He* shall dwell on *High*, his *Place of Defence* shall be the *Munition*  
of *Rocks*; *Bread* shall be given him, ( yea that *Bread of Life* that once  
came down from Heaven ) his *Waters* shall not fail; for he shall drink  
*freely of the Waters of Life*, *Revel.* 22. 17. I say again, though we are  
of the *Strongest side*, yet seeing thou hast some of the *Souldiers* belong-  
ing to the *Captain of our Salvation*, in thy *Custody*; I shall desire (if thou  
shalt think fit) to come to a *PERSONAL TREATY* with  
thee; Provided that thou wilt allow me but the *Law of Arms*, to go  
and come *Freely*, and without *Interruption*, during that *Treaty*; And  
I then question not, but in a very short time, by the *Help of the Spirit*  
of *Peace*, we shall conclude of such a *Sound*, *Lasting*, *Firme League*  
and

and Covenant, that will prove like the Law of the *Medes and Persians*, which *altereth not*; For I am verily perswaded, and that from mine own former Condition, that God hath yet some other thing to do by thee, or upon thee; So that, if thou do, what thou doest against Gods People, singly and alone for Gods glory, (thy Judgement, not yet being rightly informed) I do really believe, that thou shalt yet be an Instrument in the hand of God of much Glory to him, as once was thy Brother *Saul*, and my Brother *Paul*; Who what he did, he did it out of *Zeal to God*, and in his Ignorance and Unbelief; and therefore he *obtained Mercy*, as he saith himself, *Phil. 3. 6. 1 Tim. 1. 13, 16*. But if thou hast any other end in what thou doest, Thou mayest go on and please thy Fancy, if thou wilt, and fulfil thy Lust if thou pleasest, but thou shalt miss of thy End, to attain Glory, if that be thy End; For if Gods Glory, the Good of thine own Soul, and the Benefit of Others, be not thine End, then thy End to Eternity will be but Miserable; For God made Thee, and I and All Men, for his own Glory; in producing of which, he hath promised us *Glory*; But if God be not *Glorified by us*, he will be *Glorified upon us*; For, God will not want his great End.

Therefore, O *Richard Brown*, be perswaded in Gods Fear, and as thou tenderest the Eternal good, benefit, and welfare of thine own Soul, to consider thy End, and thy End; thy End what it is, in doing what thou doest do, and thy End what it will be, if thou yet continuest doing what thou hitherto hast done.

And if thou shalt be willing to such a *Treaty*, possibly it may be, that which (experimentally I have known with others) may tend to thy *Reformation*, in order to thy *Reformation*; that so thou mayest be wrought up to a *Conformity* to the *Will* and *Mind* of God, when thou shalt be *Transformed into the Likeness of Gods dear Son*; that so thou mayest be translated into his *Kingdom of Grace* here, in order to thy *Reigning* with him in *Glory* hereafter. And this, O *Richard Brown*, the Searcher of all hearts knoweth, is my chief and ultimate End, in this my *Alarm*; even thy souls good to Eternity.

But if thou shalt refuse to answer my Desire in this my *Parley*, but wilt still go on in thy *Acts of Violence and Oppression*, I shall without *Violence*, or the least force of Carnal Weapon, make a Peaceable *Retreat*, and Retire into my Closet, where my Soul shall weep in secret for thee, and all *Tyrannical Oppressors*; and shall cry out in the Words of Him, who went up and down doing Good, who left Himself as a Pattern for us to walk by; Who said of them that Crucified Him, *Father forgive them, they know not what they do*.

THE END.